

IMPROVEMENT ERA.

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

JOSEPH F. SMITH,
EDW. H. ANDERSON, } Editors.

HEBER J. GRANT, } Business
THOS. HULL, } Managers.

Entered at the Post Office, Salt Lake City, Utah, as Second Class Matter.

JULY, 1903.

TABLE OF CONTENTS.

Portrait of George C. Lambert.....	<i>Frontispiece</i>
Speaker's Contest—Orations that Won First and Second Prizes.....	641
The Temporal and the Spiritual.....	<i>Nephi L. Cottam</i> 642
Man's Duty to Man.....	<i>James R. Smith</i> 645
To the Faithful Missionaries of the Church. A Poem	<i>George W. Crocheron</i> 651
Men and Monuments Speak of Joseph Smith.....	<i>George H. Brimhall</i> 652
Problems for Riddle Readers.....	<i>R. W. Sloan</i> 655
How?—A Discourse Delivered at the M. I. A. Con- ference, May 31, 1903, in the Tabernacle, Salt Lake City	<i>B. H. Roberts</i> 658
Cheer Up. A Poem.....	672
George Cannon Lambert	<i>Edward H. Anderson</i> 673
To the Victors. A Poem.....	<i>Josephine Spencer</i> 676
The Defiance of Jackson Barry—A Story of Pio- neer Day.....	<i>Geo. E. Blair</i> 677
“1976.”—Another Step on Freedom's Stage—a Loftier Independence. A Poem.....	<i>Livingstone C. Ashworth</i> 690
Talks to Young Men, IX—Amusements and Pleas- ures.....	693
Some Leading Events in the Current Story of the World—The Revolution in Servia—The Kishi- neff Outrages—A Venture at Prophecy	<i>Dr. J. M. Tanner</i> 698
The Workers. A Poem.....	703
Editor's Table—On Church Government.....	<i>President Joseph F. Smith</i> 704
Introducing the Gospel in Japan.....	708
Notes	714
Our Work—Eighth Annual Conference, M. I. A....	715
Events of the Month.....	<i>Thomas Hull</i> 718

SALT LAKE CITY:

214 ^{END} 215 TEMPLETON BUILDING.

Published Monthly.

\$2.00 Per Annum.

PREMIUMS FOR SOAP WRAPPERS.

How would you like to obtain—absolutely free of charge—a handsome clock; a Rochester lamp or a dozen Turkish towels? You can do it. All you need do is save your



wrappers. When you have 50, 100, 200, 500 or more, send them to us and we will forward you a premium you will be proud of; something that will be both ornamental and useful.

Write for premium book, picturing many and describing all of the 300 premiums which we give for wrappers.

THE GUDAHY PACKING CO.

Premium Store, 317 So. Main St.
Salt Lake City, Utah.

MISSIONARIES

should write to
or call on the

SALT LAKE KNITTING WORKS

for their

HOSIERY, UNDERWEAR AND "GARMENTS"

before leaving for
their fields of labor.

We have a full line of.....

WHITE SHIRTS, HOSIERY, NECKWEAR.

Our Specialty is KNITTED "GARMENTS."

We have them in Cotton from \$1.00 up
and in Wool from \$1.75 up.

ORDER BY MAIL FROM US.

When ordering "Garments" send your
height, weight, chest measure and length of
sleeve to

Salt Lake Knitting Works,

Salt Lake City, Utah

C. E. THORSTENSEN, Mgr.

DIRECTORS:

J. A. Hendrickson, President
Joseph F. Smith, Vice-President
Thomas Hull
Rudger Clawson
M. Christopherson

(WHEN WRITING TO ADVERTISERS PLEASE MENTION THE ERA.)

JOHN C. McCLAIN, Pres. THEO T. BURTON, Sec. W. J. BURTON, Treas.

BURTON COAL AND LUMBER CO.

ALL KINDS
OF.....

GOAL.

ALL KINDS OF LUMBER
Wholesale and Retail.

LUMBER IN CAR LOTS A SPECIALTY.

Office, 60 W. Second South Street.
Yards, Cor. Fifth South and Third West Sts.
Telephone 808.

THE STATE BANK OF UTAH

Accounts Solicited.
Correspondence Invited.

OFFICERS AND DIRECTORS.

Joseph F. Smith, President.
Wm. B. Preston, Vice-President.
Charles S. Burton, Cashier.
Henry T. McEwan, Asst. Cashier.

Heber J. Grant Jos. D. Murdock
A. W. Carlson Heber M. Wells
Byron Groo Isaac Barton

Keep Money at Home

By Insuring
in the

HOME FIRE OF UTAH

Heber J. Grant & Co.,
GENERAL AGENTS.

20-26 South Main St., Salt Lake City, Utah.

Don't
Carry
Your
Own
Risk.

SALT AIR BEACH

May 30th Grand Opening, Season 1903

Bathing the feature of the season.

The only temperance resort in the West.

Six hundred new bath rooms have been built
in deep water.

New Merry-go-round, representing the entire
animal kingdom.

Everything newly painted.

Comfort and cleanliness a feature of the
beach.

Trains always on time.

Select your day, our books are now open and
dates are being taken very rapidly.

J. E. LANCFORD, - Manager

Economical Food.

Wholesome Food.

There is more food value in
the dish of "Peery Bros.
Wheat Flakes" you eat for
breakfast than in anything
else you could select, and
the cost is much less.

"WHEAT FLAKES"

Will give you strength for
your labor, pleasure in the
eating and be of financial
advantage to you.

Manufactured by

Peery Bros. Milling Co.

OGDEN, - - UTAH.

FOR SALE EVERYWHERE.

TRIBUNE

COLUMBIA

AND

RAMBLER



BICYCLES.

Everything in Sporting Goods.

BASE BALLS, CAMERAS,
PHOTOGRAPHIC SUPPLIES, Etc.,

WESTERN ARMS & SPORTING GOODS CO.,

115 South Main Street.

(WHEN WRITING TO ADVERTISERS PLEASE MENTION THE ERA.)

THE PRESTIGE OF AN OLD NAME

sometimes causes imitation.

THERE is only one Taylor-Romney-Armstrong-Co., organized in 1869, and still doing business under the same name. Be sure you get the name right.

No need to tell you that we sell lumber of all kinds and everything else that is usually sold by a first-class yard.

We also do custom mill work—yes, lots of it. Other dealers who send us their mill work tell us they do so because the work is done better than elsewhere. No doubt that is the reason. Suppose you try it.

TAYLOR-ROMNEY-ARMSTRONG-CO.,

South Temple and Second West.

SAVE YOUR MONEY, AND WHEN YOU GET A DOLLAR DEPOSIT IT WITH
ZION'S SAVINGS BANK & TRUST COMPANY.



4 Per Cent Interest Paid
on \$1. to \$5,000.



OFFICERS.

Joseph F. Smith,
President
Anthon H. Lund
Vice-President.
George M. Cannon
Cashier.
Lewis M. Cannon,
Asst. Cashier.

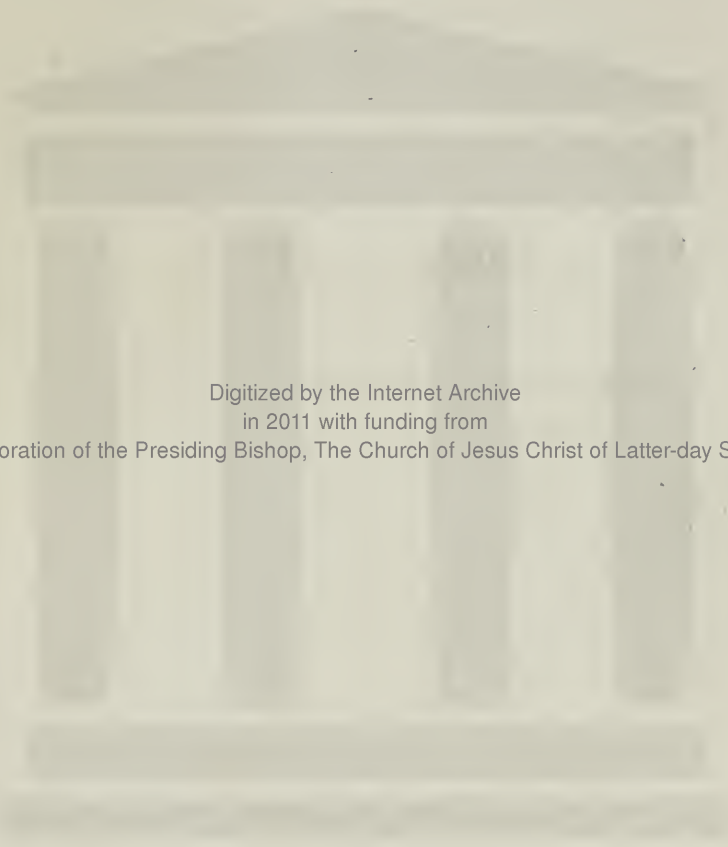
DIRECTORS.

Joseph F. Smith
Anthon H. Lund
John R. Winder,
T. G. Webber
James Jack
John T. Caine
Angus M. Cannon
Francis M. Lyman
George Reynolds
L. John Nuttall
Angus J. Cannon
A. O. Woodruff
Hyrum M. Smith

No 1, MAIN STREET,

SALT LAKE CITY UTAH.

(WHEN WRITING TO ADVERTISERS PLEASE MENTION THE ERA.)



Digitized by the Internet Archive
in 2011 with funding from
Corporation of the Presiding Bishop, The Church of Jesus Christ of Latter-day Saints



GEORGE CANNON LAMBERT,
Former Gen'l Sec'y, Y. M. M. I. A.

IMPROVEMENT ERA.

VOL. VI.

JULY, 1903.

No. 9.

SPEAKER'S CONTEST.

ORATIONS THAT WON THE FIRST AND SECOND PRIZES.

[The fourth annual Speaker's Contest of the Salt Lake stake Y. M. M. I. A. was held in the Assembly hall on Saturday evening, May 30, 1903. The large congregation was presided over by President Joseph F. Smith who, in closing, wished all the speakers joy. There was some good singing, among which was the beautiful hymn, "O my Father," sung by Charles Kent. Elder B. H. Roberts made the presentation speeches to the winners of the prizes. There were four contestants, who spoke in the following order: Carl H. Carlquist, Fifth Ward; C. S. Booth, Twentieth Ward; James R. Smith, Thirty-third Ward; and Nephi L. Cottam, of the Twenty-fourth Ward. The last speaker won first prize, and James R. Smith the second. The judges on thought and composition were: Willard Done, Dr. Jas. E. Talmage, and Philip S. Maycock; on delivery: Apostle John Henry Smith, Nephi L. Morris, and Joseph R. Murdock.

Since the orations in this contest are all creditable, full of thought and good argument, the ERA will print them in full. Those who heard them delivered will readily perceive the great difference in effect between reading a composition and having it pronounced by a good speaker. The lesson is plain: if you wish to persuade the people, young man, learn to speak well.

Nephi L. Cottam, who won the Boyd Park Improvement Cup, first prize, was born in Salt Lake City, December 5, 1883, and is the son of John and Anna G. Johnson Cottam. He graduated from the public schools, and is at present a student at the Latter-day Saints' University. He has been ordained a deacon and teacher, recommended for the office

of elder, and takes an active part in the organizations of the Church and its work.

James R. Smith, who won the second prize, six volumes of the IMPROVEMENT ERA, is the son of Thomas C. and Sarah Smith, and was born in Heber City, Wasatch Co., February 23, 1880. He attended the common schools at Heber, and is now a student in the University of Utah, having entered that institution from the Brigham Young Academy. In Mutual Improvement and Sunday School work, he has always been active and interested.

"Gospel Affinities," by C. S. Booth, and "A Convincing Testimony—The Church Organization," by Carl H. Carlquist, will appear in the August number of the ERA.—EDITORS.]

THE TEMPORAL AND THE SPIRITUAL.

BY NEPHI L. COTTAM.

Dimmed by the mists of earth, men's eyes see not the glory of heaven. Long has the world busied itself with things that perish. Let the records of human existence point the mind back to the dawn of history, when man commenced his work. We see him a selfish being, eagerly grasping for his own comfort the best of earth. See how he gathers about him lands and cattle, money and precious stones. How he resents the thought that one of his fellows, less fortunate than he, might wish to share in the gathered wealth! Does he not account his brother less than the dust so carefully scraped together?

Behold, men armed with weapons, destroying the lives of their fellow-men, laying waste fields, filling the world with sorrow; and for what? That above the grave of the vanquished might tread the victors, covered with praise, loaded with spoils wrested from the dying grasp of fellow mortals. Oh! that men, heaven born children of the Eternal One, destined it may be to dwell with God, should excel in cruelty the beasts of the field! Why should those who might shed forth a divine radiance cast a gloom over this fair creation?

Time is too short, life too brief for any to spend their best efforts on things that pass away. What are earthly honors when

man is no more? What is glory when the tomb is closed? Where some Pharaoh bade his hosts assemble, and decreed the destruction of his foes, the rude Bedouin now stakes his tent. Halls that echoed with the revelry of kings, are silent, save for the cry of the jackal, or the mournful notes of the owl. Thus perishes all human greatness, as the grass of summer in the blasts of winter.

The air is filled with the hum of the workshop, the artisan is busy with his task; the mart of trade is astir, the merchant is intent on his wares; the world is restless, all too restless, absorbed in worldly thought. Little does it heed the warning that the night will come, when man's work must end.

Is this life, then, so barren that effort may hope for no lasting gain? Shall the grave exclaim unchallenged, "In me all achievement hath its reward?" Down through the ages, above the din of contending foes, more sweet than hallowed peace, come these solemn, yet cheerful words: "Man, seek thou the kingdom of heaven; its righteousness faileth not." This message, this gospel of Jesus, this system more perfect than the philosophy of men, is for every creature. Its scope is as wide as the universe. Time cannot limit what God has ordained.

Teach we then one another the precious truths that Jesus so freely offers. Let him who is strong minister unto his weaker neighbor. Aye, let him deem it a duty, a sacred responsibility, to show the erring one the path that leads heavenward.

From time to time, God has sent among his children some noble spirits to proclaim his word, to plead with the inhabitants of the earth to forsake their follies, or to rebuke them for their gross iniquities. There was Noah patiently exhorting, as the years rolled by, a heedless generation; Moses, striving with Jehovah's beloved but disobedient people; Isaiah, eager to put repentance into hearts filled with sin.

How has a corrupt world repaid labors such as these? Monuments are raised to commemorate the deeds of the warrior. To save souls is not deemed greatness. One must needs plod, besmeared with blood, through battle to fame. Yet, heaven will speak after earth has bestowed its prizes, and what is here called failure may there be known as success.

The value of a gift may be measured by its cost to the giver.

What sacrifices have been made by God's servants that their gifts of life and truth might be dispensed so generously! Behold Stephen, Christ-like, as he asked that his assaulters be forgiven, yielding up his life amid the cruel stones. How many have appeased the hunger of savage beasts, or served as torchlights in Roman streets? The blood of the martyr has enriched the truth.

As in ages past, so now, light must meet its deadly enemy, darkness, that craven that fears the day, but in the gloomy watches of the night, in some sequestered cavern, laughs in fiendish glee, while with Satanic skill it forges its weapons. In this land enshrined in freedom, whose forests gave shelter to the pilgrim, could aught but justice thrive? O history, sadly write it that even here, God's anointed were mocked and slain. Joseph Smith—though that name is pronounced with foul curses by the lips of the ungodly, to saints is an inspiration—that prophet of the Most High, to attest his love for men's souls, gave his strength, his life, his all. In many an unmarked grave on the plains of Missouri lie the ashes of gray-haired sire or youthful maidens. They fell before the fury of the mob. None placed flowers above their clay, yet angel-voices whisper, "These died for the testimony of Jesus." Our Father does not lack worthy messengers, for out of each hamlet, in the midst of his chosen people, go forth the sons of Zion with the glad news that Christ has again a Church on earth. Sing the praises of these noble youths who, in humility, perhaps with trembling, leave home and its sacred surroundings, to face a world oft devoid of kindness. What prompts them to do thus? Love—that love which says to the wicked, "Though ye spurn me, yet will I pray for you."

Happy should they be who are engaged in this labor, for they serve a good Master. His life was matchless, his death sublime. Never did the wisdom of Plato conceive, nor the eloquence of Cicero portray a scene so full of meaning as that of the crucified Redeemer. On this pallid brow was placed a wreath of platted thorns, and the rabble mocked him, saying: "Hail, king of the Jews!" They led him to the dismal heights of Calvary. There they nailed him to the cross. Blood oozed from his hands and feet. It dropped from his brow pierced by the crown of thorns. While his lips quivered with agony, he had compassion on those who so

wrongfully used him. None but a God could now exclaim, "Father, forgive them, they know not what they do." Darkness fell o'er the land. The ground trembled with sympathetic agony. The heavens were rent with thunder. Through the awful tempest, the voice of Christ was heard: "It is finished."

O ye children of the ages, men of every race, behold the price of your redemption! What think ye of Christ? Yet gaze not longer at the sunken head, the weakened frame, crushed for your sake. Await, rather, the third day. Look! The risen Lord appears. Triumphant death has met defeat. The earth now sees its brightest day. Out of the depths of sorrow come life and hope.

Let us contemplate the gospel of our Savior. We are raised above our ignoble selves to commune with holy thoughts. Here is a system suited for every condition. Through it, the wise may learn wisdom, and the foolish be made to forsake his folly. In hours of pleasure, it points to imperishable joys and a better world; and in moments of despair, it soothes the aching heart, and gently whispers, "Child of God, this world is not thy home." Shall we chase fleeting vanities when we may grasp the boon of salvation? Heaven forbid that the siren voice of pleasure shall beguile us to destruction.

Let us, then, seek first the kingdom of heaven and his righteousness; for has not Jesus himself said: "All other things shall be added thereto." Let us lift our voices, feeble though they be, in defense of truth. Revere the memory of those who, in trying times, when friends were few, stood valiantly for Christ. Help one another, patiently; lovingly, as becomes children of the same great Father. May we remember always, that though earth may claim our dust, beyond this life, and beyond the tomb, is a career of boundless joy and unending progress.

MAN'S DUTY TO MAN.

BY JAMES R. SMITH.

"This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that he lay

down his life for his friends." Being filled with such Divine inspiration, and such perfect, active, undefiled love as that expressed in this command, Christ would naturally give as his two great commandments: first, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind," and, second, "Thou shalt love thy neighbor as thyself." But both are so linked together that we cannot obey one and not the other; for "that which," he said, "you do unto the least of mine, that ye do unto me also."

In his second great commandment, Christ discloses man's duty to man, as well as man's duty to himself; and he gives us an idea of the greatness and the importance of our duty to our fellow-men when he places it second to our duty to God.

There devolves upon us as children, equal in the sight of our Father, a duty greater than merely helping to secure justice and right; greater than refraining from injuring and disturbing others; greater than giving only security and peace. These are but a form of negative life. The commandment "to love thy neighbor as thyself," makes duty positive in character and result; consequently, justice and right become secondary to the higher powers of benevolence and love. If we love our neighbor as ourselves, we will not only refrain from wronging him, but will give him help and encouragement. If he sin against us, we will not only bear him no grudge, but will forgive him, and return good for evil. Thus, love is the great agent that will cleanse the earth of sin, and prepare it for the Millennium—it is the fundamental principle of true happiness and an eternal life.

It is a man's special duty to cultivate his own life; for he can be sanctified in the kingdom of God only through his individual effort and desire to become virtuous and pure. In this respect, man's duty to himself does not exclude his duty to others; for he who makes the best improvement is and can be the greatest benefactor to mankind. Individual welfare, and the welfare of society, are so interwoven that whoever cares for his own true well-being also promotes that of society. Man's selfish nature, however, is generally sufficient for his own protection and material existence. The greater problem with which we must contend is the over-development of this selfishness which is too often forgetful of

the consideration and respect due our fellow-man. This cold, hard, selfishness is best illustrated in Shakespeare's Shylock, who says,

The pound of flesh which I demand of him
Is dearly bought; 'tis mine, and I will have it.

And then listen how love teaches sympathy and kindness when Portia pleads that he be merciful in his demands:

And earthly power then, doth show likest God's
When mercy seasons justice * * * * *
* * * * * we do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy.

Again, this part of the commandment, "to love thy neighbor," must be limited by the vital interests of the home. It is the Divine will that man shall first look after his wife and family. If this were not so, the human race would soon dwindle into sinfulness, degradation and misery; for the greatest school in all the world, the home and fireside, would be neglected. Indeed, it is written that, "if any provide not for his own, and especially for those of his own household, he hath denied the faith and is worse than the infidel." The neglected home soon becomes mere cold, uninviting walls, within which sadness and sorrow too soon plow deep furrows in beauty's cheek, and where peace, happiness and love, seldom encourage life's daily toil. In such a household, there can not be pure, reciprocal love between husband and wife, parents and children, which must exist, if there be a heaven in home, and if home fulfill the function that God intended it should fulfill.

Another restriction of this principle of love toward neighbor, from an unwise, promiscuous application, was clearly taught by Christ. Unwise kindness is not true kindness, nor is unwise charity true charity. "Again and again is it true of the charity of to-day, that it curseth him who gives and him who takes." The indulgent and unwise mother, a mother of indiscriminate charity, who loves her child so much that she gives it every thing it wants, and rears it as a parasite that always has its desires gratified without effort on its part, will naturally develop a child that will be weak when it has to meet the tempests of practical life.

The mother's motive is of the highest character, yet the result is evil; for she destroys the self-reliance and self-dependence of the child she so blindly loves. Likewise, promiscuous alms-giving does more harm than good, for it, too, hinders the development of the sense of responsibility, and of a desire for improvement and self-reliance in the unfortunate recipient.

Let us, therefore, love our neighbors in so far as this can be done without neglecting the problem of our own lives; without violating the special duties of home; and, finally, without weakening the self-reliance and self-exertion of those we try to help.

By these three restrictions, which were clearly taught by Christ, we have confined love toward neighbor, or man's duty to man, to a fixed channel through which it might always flow like a permanent stream producing banks of beauty, bedecked with flowers of happiness and everlasting life.

The love that Christ speaks of in his great commandment is the same that Paul describes in his song of love, "Charity suffereth long and is kind; charity envieth not." This is the real true love between neighbor and neighbor. Wherever it may go, it brings happiness, pearls of great price, to the lonely, the sad, the destitute and the fallen! Such a benevolence is of the greatest good, and seems to tap the spring of moral life. If we are guided by such a love, "It might be given to us to stir within our brother the dying embers of a faith and hope blighted by failure after failure, and awaken in him the old high ideal and purpose of his life." The thought that he still has a friend who sees within him a spark that might be fanned into the flame of noble manhood, will excite within him a desire and strength to turn from his downward course and look to a new hope. Many wicked and forlorn sinners were filled with new life by the sympathetic and encouraging words of him who said, "Neither do I condemn thee, go sin no more." In contrast with this, how many criminals may trace the beginning of their downward course to an unkind act, an unkind thought, an unkind word? If an unseen hand could at the right moment stamp upon their hearts' tablets, however black they may be, the words "Home" and "Love," "Lips would quiver, eyes would swim," and from the bottom of every soul, in which the bud of love and truth had long since seemed dead, would burst

heart-rending confessions, soon to be followed by repentance. If that helping hand be not offered, henceforth the "sun of life" smiles not upon them, they see but the clouded side of their existence, which grows darker and darker with each succeeding day.

Man's duty or love towards neighbor means more than mere giving and helping. For "Though I speak with the tongue of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; * * * * and although I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Indeed, our gift, our encouragement must be accompanied by true love and sympathy, otherwise it can relieve but immediate suffering; it can have little value in enriching and expanding the souls of those who give and those who receive.

Well might we think of that great lesson taught in the *Vision of Sir Launfal*. Well might we study it, and ponder over it, for therein lies hidden the secret of true charity and love.

Sir Launfal went in search of the Holy Grail, but as he left his own gate, he beheld, crouched low in the dust, a leper who with outstretched hands begged piteously for alms. He hated the sight of the unclean thing, so "Tossed him a piece of gold in scorn":

The leper raised not the gold from the dust;
 Better to me the poor man's crust,
 Better the blessing of the poor,
 Though I turn me empty from his door;
 That is no true alms which the hand can hold;
 He gives nothing but worthless gold
 Who gives from sense of duty;
 But he who gives his slender mite,
 And gives to that which is out of sight,
 The hand cannot clasp the whole of his alms,—
 The heart outstretches its eager palms,
 For God goes with it and makes it a store
 To the soul that was starving in darkness before.

Sir Launfal spent his whole life in fruitless search, and finally returned, weak, hungry, feeble and poor. Thus brought down to a

repentant mood, he beheld, in the leper whom he was once loath to look upon, the "Image of him who died on the cross." Humility and love conquered his prouder nature, and taught him sympathy and kindness. Gladly did he now share his last crust of bread with the once despised leper, who now stood before him glorified.

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor, and Me.

Prompted by love, man will help those who need help, not by giving alms but by giving encouragement, and extending sympathy in all emergencies. This is man's duty to man: to visit the widow and the orphan; to comfort the sick and the afflicted; to give to the poor; to preach the gospel in the world; to warn the sinner of his evil way; and to extend the hand of fellowship and assistance to the wayward and to those in distress. It is his duty to forgive the trespasses of his brother, to bear him no ill will, and return good for evil.

Truly, then, the significance of love, as man's duty to man, lies in the fact that it diminishes suffering and want; increases happiness; makes life richer, both to the giver and the receiver; and unites hearts in confidence and affection. It transforms the lion-like nature of man to lamb-like meekness, and makes wrath flee and anger quail. This is the love that was burning within the bosom of our Savior when he spoke those inspiring and heartfelt words: "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that he lay down his life for his friends."

True to this command, our devoted Master finally went to Calvary where his love for mankind, for you and for me, reached its zenith. Picture, if you can, that awful scene, as he hangs upon the cross; while the mob are spitting upon him and giving him gall to moisten his feverish lips. Notice the large drops of blood standing upon his forehead as a result of his great suffering. See the atoning blood staining his hands and feet and side. Look! the scene grows silent, and darkness spreads over the earth, for the end is nearly come. Listen! now Love's deepest and fullest bud

bursts forth into the richest flower, as our Savior, with words of kindness and sympathy and mercy towards his murderers and crucifiers, lifts his death-stained eyes toward his Father, and with his last, faint, fleeting breath, in humble supplication pleads, "Father, forgive them, for they know not what they do."

TO THE FAITHFUL MISSIONARIES OF THE CHURCH.

WRITTEN FOR THE IMPROVEMENT ERA.

Precious among the sons of men are you,
 Ye chosen servants of the living God!
 The world often judge you wrongfully. In your
 Spiritual ministrations, many do not divine
 By human wisdom your purposes or aims;
 Neither comprehend they the power which guides you.
 How many phases of experience 'tis yours to share!
 Blessed are they who receive you in their homes,
 Ministering to your needs. Their reward is sure.
 The angels take cognizance of such men as these,
 Their kindly acts are recorded in the archives
 Of heaven. Blessed ministrants are ye!
 Clothed with the majesty of the Melchizedek
 Priesthood, how great is your calling!
 The heavenly graces, gifts and inspirations
 Of the Holy Ghost are yours, legitimately.
 Because of this divine authority conferred upon you,
 Ye are in possession of the power to unlock
 The depository of wisdom, knowledge, light
 And truth, and the Lord will not deny you
 The power to bless the pure in heart continually.
 Eternal Father! Bless and preserve these thy
 Servants whose time and services are dedicated
 Unto thee, for the good of the chosen seed of Israel,
 In all the world.—GEORGE W. CROCHERON.

MEN AND MONUMENTS SPEAK OF JOSEPH SMITH.

BY DR. GEORGE H. BRIMHALL, OF THE BRIGHAM YOUNG ACADEMY,
PROVO, UTAH.

During the month of April, of the present year, it was my pleasure to listen to an able lecture, at the St. Helena Sanitarium, California. The subject of the lecture was, "Vegetarianism," the lecturer, no other than Dr. Kellogg, superintendent of the noted Sanitarium at Battle Creek, Michigan.

In tracing the growth of the vegetarian idea, in connection with the practice that had attended it, Mr. Kellogg made mention of the fact that many years ago Joseph Smith, the "Mormon" Prophet, had taught the doctrine of abstaining from meat, except in times of extreme cold weather, or when a scarcity of other foods existed. Further, he added, that the Latter-day Saints regard the counsel to such practice as one of the tenets of their faith at the present time.

Continuing, the lecturer stated that years ago many of the most gifted men and women of America advocated, and sought to put into practice, the idea of "natural living."

It was not shown, however, that Joseph Smith's declaration concerning the use of meat antedated the other movements in this direction, the most noted of which was the Brooks Farm Experiment, begun in 1840-41. Nevertheless, the revelation, known as the "Word of Wisdom," bears the date of February 27, 1833, which would make it, at this writing, seventy years old, a date seven years earlier than that of the Brooks Farm Experiment.

The vegetarian teaches total abstinence from meat; the doctrine of the Prophet sanctions the use of meat under certain con-

ditions. In this regard, is it not likely that Joseph Smith is in advance of scientific discovery? Would it be at all surprising if, in the near future, scientific research should compel the announcement that, if the best physical development is sought, meat used sparingly is not only a wholesome, but also a necessary food in cold weather.

The Book of Mormon, translated by the prophet Joseph Smith, is devoted to the rise and fall of two ancient civilizations, that had their being on the American Continent. The first, divinely led, migrated from Asia to America, about 2000 B. C., soon after the confusion of tongues at the tower of Babel. The second left the city of Jerusalem 600 B. C. This people, also, directed in all its movements by Providence, was the people of whom the American Indians are a remnant.

Ample evidence, archaeological and legendary, has already been collected to prove that this continent has been inhabited by people of Hebrew extraction, and religion. The following clipping in keeping with this thought, is taken from a recent issue of the Los Angeles *Sunday Times*:

UNWRITTEN HISTORY.

This land is old that we call new. It has its pyramids, as vast and as hoary as those of the ancient Nile. It has its buried cities and its monuments of antiquity, of which we know comparatively nothing. It has traces of language which no modern scholar has ever been able to decipher; relics of art which in coloring and finish put to shame the best endeavors of today: monuments of masonry which no modern engineer's skill would be able to rear.

In tropical Mexico, some sixty miles southeast of the town of Madeline, in the heart of a virgin forest, is a mighty pyramid, beside which the great Egyptian Cheops is but a pigmy. Its vast base measures four thousand three hundred and fifty feet around, while it towers upward seven hundred and fifty feet, a stupendous mass of granite. Would you reach its top, no toilsome climb is yours, such as that you must make under the sun of Egypt, for a spiral roadway leads you to its lofty summit, on which you can ride up as a well-graded hillside. Beyond this pyramid is a lofty hillock, with its hundreds of chambers cut in the solid rock, their walls and floors of stone smooth as the sculptor's image. An unread history in hieroglyphics written upon their walls, which no modern

sage has yet deciphered. Here, too, are their implements of stone, and curious pictures, and charcoal for their fires.

Whence came these mighty builders, and whither have they gone, leaving their habitations silent and unoccupied?

All over the wide area of our continent are the signs of prehistoric races, and yet we turn our most earnest gaze to the Orient, leaving our own histories unwritten and unraveled.

Some wise man may yet be found who shall open this unlettered volume, and startle the world with knowledge of civilizations outranking the years of the Sphinx and the Pyramids, and the myths and legends of the ancient East. We may yet learn how the first great tidal wave of Humanity rolled on from sunrise to sunset; learn of races who dwelt here with the story of Eden fresh in their ears, and its memories warm in their hearts. The unwritten pages of human history outnumber the written story of the race. Peoples and tribes have come and gone, and the sands of untold centuries have hidden all trace of them from our sight. The whence of their approach and the whither of their vanishment from our shores, we cannot determine. The unmoved Sphinx of Silence guards their history, and there is no open sesame at our command by which we may unlock the gates of their past and penetrate the mystery which surrounds them. The sealed pages of the world's annals we may never read, unless some discovery in this new-old world of yet undeciphered hieroglyphics shall unlock for us the mystery of the ages.

Thus, evidence accumulates of the truth of the Book of Mormon. Evidence of such a nature that it would seem that investigators would be forced to recognize it as true. And, indeed, it is quite possible that the world may accept it as authentic history and still deny the power whereby it was obtained. The spirit of God is the sole witness and evidence that can convince mankind of the divinity of the mission of Joseph Smith, and of the divine authenticity of the Book of Mormon.

PROBLEMS FOR RIDDLE READERS.

BY R. W. SLOAN.

During the later part of the winter just past, I went through one of the mines in this State in which a man had been accidentally killed the night preceding my visit. Circumstances surrounding the unfortunate event were singular enough to attract much more than usual attention. The man had been employed in the mine for perhaps a month. On the evening of his death, he had walked up the mountain side in company with several other fellow-laborers. No one seemed to be acquainted with his antecedents—even the name he went by, it was not believed was the one he should have acknowledged. On the way, he said to his companions that he did not feel like working that night. A few seconds later, he said he believed he would not work—all the time still walking toward the mine entrance. A third time he referred to the subject, and still more emphatically expressed the feeling that he would quit—that he ought not to work. But he still went on, entered the mine, was assigned a place at which to shovel up ore, and then proceeded beyond this point still farther in. As showing that he had not intended to labor, it may be stated that he had failed to take with him a shovel, and later turned and walked toward the entrance and secured that tool. Then he went back into the mine, and again passed beyond the place he was told to labor at.

This mine is operated on what is known as the “caving” system. By the “caving” system, an ore body is opened up to a point beyond which it is not intended to go on that level—and the ore is mined out, only pillars of it being left to support the earth and rocks above, and to keep this from caving in. Then these

pillars of ore are also mined out, and the earth allowed to "cave in."

An open space there was, perhaps one hundred and fifty feet from where this man had been told to work. This space had been there for months—waiting for the earth naturally to fall in and fill it up; and during all that time, there had occurred no cave. Then this unfortunate man, who had disobeyed orders as to where he should work, walked, shovel in hand, into this open space—perhaps thirty feet across, and twelve to fourteen feet high—and at that moment part of the roof—about eight feet in diameter—fell squarely on his head, killing him instantly, and with such an absence of noise that the attention of a miner taking out an ore pillar within eleven feet of the unfortunate person, and on a level with him, was not attracted by any unusual sound. Later, when inquiry was made as to his whereabouts, he was found, arms outstretched, beneath about two tons of earth and rock that had fallen at the exact moment he stepped under it, and which instantly killed him. A second earlier, a second later, perhaps, and he would have been unhurt. But all circumstances combined to a mathematical exactness—and the man was killed. During all the preceding months that two tons of earth had been suspended, and had not fallen; why not? What prompted the man to say he did not feel like working that night? Why did he hesitate? Why turn back for his shovel? Why go past the point at which he was told to stop? Why not have gone under the danger point a few moments earlier, or a moment later? What spirit or premonition sought to warn him of the impending danger? What was this that seemed to know that everything would conspire to his earthly destruction, and yet sought to admonish him of his peril?—an admonition he ignored.

Will some knowing one kindly explain?

At the same plant, but several months previous to this lamentable occurrence, another man was accidentally killed unlike the one just referred to, this man had worked for some time about the property, and he was comparatively well known. His duty was to empty ore from mine cars into an "ore chute," whence it was taken to the cyanide mill. One morning, while engaged in his usual occupation, he suddenly turned to a fellow laborer and said,

"I'm going to quit!" It then lacked perhaps one hour and a half of noon—the half shift; and if he ceased working before that time, he would receive no credit for the hours he had already worked that morning.

"What's the matter?" asked the party to whom he had spoken.

"Oh, nothing; but I'm going to quit."

"Well, I'd work the half shift out, if I were you, anyway," said the companion.

The man thought a moment, and then said, "No, I'm going to quit, and quit right now." And, suiting the action to the word, started to put his coat on preparatory to stopping, even with the loss of about three hours' labor. As he was doing this, the fellow-laborer turned away and left him.

An hour later, the man was found dead at the bottom of the ore chute at which he had so decisively declared he was going to quit, and at once. The impression or warning received by him had been unheeded, after all. What caused the change of mind in him, or how he came to fall in a place so well-known to him, no human being knows or is likely to be able to explain.

What was it made this man feel that, in the middle of a half a day's labor, he must cease work at once, even at a loss to himself, and failing in so doing lost his life?

Both these instances occurred substantially as they are related here. They are susceptible of ready verification. I should be glad to have one of those knowing readers of riddles, calling themselves "materialists," explain what it was made the last man to feel to quit work, and the first one warned to keep from work. Do I hear any response—a materialist's response?

HOW ?

A DISCOURSE DELIVERED AT THE M. I. A. CONFERENCE,
MAY 31, 1903, IN THE TABERNACLE,
SALT LAKE CITY.

BY ELDER B. H. ROBERTS.

(Reported Specially for the IMPROVEMENT ERA.)

MY BRETHREN AND SISTERS—I arise this afternoon to announce a great disappointment. By reference to your printed programs you will see that President Joseph F. Smith is announced to make an address this afternoon, but he insists upon my taking his place. I tried to dissuade him from making the change, but he insisted upon it, and as he has the final word in such matters, I respond cheerfully to his request, and ask you, as soon as possible, to banish the remembrance of your disappointment and assist me by your faith and prayers, that what I may say may be fitting to this occasion and prompted by the Spirit of the Lord.

I think I shall venture to take a text, but not from the Bible. My text will be one that I have made “out of my own head.” Perhaps that will account for its being so brief. It consists of one word only, and that one word is, “How?”

Away back in 1832, on the occasion of a number of elders being assembled in Kirtland, desiring to know the will of the Lord concerning themselves, and in what manner they should spend their time pending the commencement of a conference which had been called, the Lord said through his Prophet:

I give unto you a commandment, that you shall teach one another

the doctrine of the kingdom; teach ye diligently, and my grace shall attend you, that ye may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.*

From this you will observe that the elders of the Church were commanded to enter a very extensive field in search of knowledge. Indeed, I cannot think of anything pertaining to things that lie within the scope or power of man's investigation that is not included within this commandment to search for knowledge. Among other things, you will observe that the elders are to make themselves acquainted with things which have been, things which are, things which must shortly come to pass; with things which are at home, and things which are abroad. I see in that a commandment to keep informed as to current events; and, in my opinion, this commandment can be made to apply not only to the elders in Ohio, to whom it was directly given, but to all those who may be called upon to perform a similar labor, that of representing the work of God to the inhabitants of the earth. That responsibility rests upon the young men who hold the priesthood in the Church today, and hence, this commandment applies to them. It applies to the members of the Mutual Improvement Associations; for one of the chief objects in view, when the organization of Improvement Associations was effected, was the preparation of our young men to become exponents of the gospel of Jesus Christ, especially as revealed in the dispensation of that gospel through the Prophet Joseph Smith. No knowledge can be of more importance to the young man who expects to engage in this work than the knowledge of current events, and prevailing ideas in the world on religion; especially those current events

* Doctrine and Covenants, sec. 88: 77-81.

Senator Reed Smoot result in his expulsion from the Senate of the United States—a thing which is as unlikely as it is unjust—I verily believe that “Mormonism” would survive even that blow. The trouble with our reverend friends is, that they persist in mistaking always the head of the octopus, and hence never strike it.

It is not my purpose to discuss the issues raised between the Church of Jesus Christ of Latter-day Saints and this Los Angeles Presbyterian Assembly, in a spirit of retaliation. I do not intend to answer railing with railing, nor do I wish to revile those who revile us. I understand the law of the gospel of Christ to be that we should not be overcome of evil, but overcome evil with good. Besides, [patience is one of “Mormonism’s” chief virtues. But all this does not mean that we shall not have an appreciation of our own rights and liberties under the constitution and institutions of our country; nor does it prevent us from pointing out the unjust conduct of our assailants; nor debar us from making protest, in proper spirit, against their proposed invasions of our rights; nor blind us to the absurdity of their plans for our destruction. But we will not abuse our traducers, nor revile them because they revile us. Thank God, the Church of Jesus Christ of Latter-day Saints occupies a position so exalted that it may smile at the efforts of men who propose to “crush” it. Especially by such means as those proposed by the Reverend Doctor Thompson. The resolutions of the Presbyterian Assembly, at Los Angeles, its fulminations against the Church of Christ, are all shafts that fall broken and harmless at the feet of the people of God. There is one passage in Byron’s “Childe Harold” with which I have always been deeply impressed, as setting forth the dignity and exaltation of God in his relation to those who doubt the reality of his revelations, seek to prove them myths, and blaspheme his name. It is where the poet refers to the character and works of Voltaire and Gibbon. Concluding his reflections upon these two really great men, he says:

They were gigantic minds, and their steep aim
Was, Titan-like, on daring doubts to pile
Thoughts which should call down thunder, and the flame
Of heaven, again assailed, if heaven the while
On man and man’s research could deign do more than smile.

In like exalted station stands the Church of Christ today. The Bride, the Lamb's Wife, has no fear of her enemies. She stands too near the Bridegroom, too near his glorious coming, too near the holy visible union with him, which is to be eternal, to fear the vain ravings of modern priests of Baal.

Let us examine more thoroughly, however, the proposition of this Reverend Doctor Thompson, and find out, if we can, how the Christian gentleman really proposes to proceed with his crushing process. Be it remembered he lays down the doctrine that "'Mormonism' is not to be educated, not to be civilized, not to be reformed!" Then how will he proceed? He decides to eliminate educational methods, civilized methods, and reform methods. After eliminating these, what method has he left for crushing "Mormonism?" None but force—brute force; and force in the last analysis means either mobs or armies. Can it be that a body of divines, ministers of Jesus Christ, living in the twentieth century of the Christian era, are ready to recommend the throwing aside of all legitimate methods of dealing with a body of people supposed to be in error on matters of religion, and leave it to be justly inferred that they favor the employment of force to accomplish that which only love and goodwill toward men should undertake? Have we been correctly informed by the dispatches which say that the man who recommended such procedure is the one who was most applauded by the assembled ministers of Jesus Christ? Can it be that we are living in an age that boasts of its Christian civilization? Or, by some devilish cantrip slight, have we been carried back to the dark ages, when the rack, and thumbscrews, and gibbets, were the agencies through which men's theological opinions and religious principles were corrected? The ages when reluctant victims were dragged to the foot of the altar, and made to burn incense at orthodox shrines, though the heart abhorred and disclaimed the sacrilegious act of the hand?

For the instruction of those who would favor the abandonment of what are recognized as Christian and civilized methods of dealing with those supposed to entertain erroneous religious principles, let us see what effect physical force and persecution has had upon "Mormonism" in the past. From the commencement, those who have been engaged in God's work in these last days

have suffered violence, and it will be well to ascertain the results of these methods. From the first announcement Joseph Smith made of a revelation from God, until now, there has not been lacking those who have favored the crushing of "Mormonism." They attempted to beat down the testimony of the Prophet Joseph Smith by force of ridicule, at first, and slander and misrepresentation. When the Nephite record, the Book of Mormon, was placed in his hands for translation, mobs frequently attempted to wrest that sacred record from his custody. Failing in that, they tried to prevent it from being printed, and even so far succeeded in frightening Mr. Grandin, of Palmyra, who had engaged to publish it, that he at one time suspended work upon it. When that difficulty was overcome, and the work was printed, then mass meetings were held and resolutions passed in the vicinity, urging the people not to purchase the Book of Mormon or to read it; but, in spite of these efforts, the first edition of the Book of Mormon was disposed of and read by the people. When the Church was organized, the rage of its opponents increased, and persecution after persecution followed each other in rapid succession in New York, Ohio, Missouri, and Illinois, and hundreds perished in the unholy warfare waged against the Church of Christ. Finally, the opposition concentrated its hatred upon the earthly head of the Church—the Prophet Joseph Smith. Time and time again was he hailed before judges, and, singularly enough, was always acquitted; up to the day of his death at the hands of a mob, he was never condemned by the courts of his country. His enemies, were forced to the conclusion, and they said it: "The law cannot reach this man; powder and ball must."

Actuated by the same spirit of hatred that was rampant in this very Presbyterian Assembly at Los Angeles, mob forces of western Illinois came to the conclusion that "Mormonism" was not to be educated, not to be civilized, not to be reformed, "it must be crushed;" and they flattered themselves that, if this master spirit of "Mormonism," Joseph Smith, could only be crushed, then there would be an end to "Mormonism;" for it was supposed that this man was then the head of the "octopus"—its vulnerable point. This must be struck, to miss it would be to be lost! So they struck; cruelly, murderously struck. But what of the effect on "Mormon-

ism?" Did the "octopus" die? No. There was momentary confusion, it is true; and profound sorrow. It could not be otherwise. But "Mormonism" did not die. It survived that truly awful shock. The fact is that the work which the Prophet Joseph Smith did, under Divine guidance, was greater than the man; good, great, and necessary as he was to that which, under God, he wrought, yet, as the heavens stand above and are higher than the earth, so the work of God which Joseph Smith brought forth stands above and is higher, and greater, and more enduring than he. Hence, it did not fail when he fell a martyr by the old well-curb at Carthage jail. It not only survived, but gained somewhat of strength from the blood of its chief martyr. It was some time a Christian aphorism, that the blood of the martyrs was the seed of the church. It proved to be so in this case; and after the first moment of confusion was passed, those in whose hearts the spirit of hatred had been fostered, discovered that they had, as some of them said, "scotched, not killed," the "octopus." Presently, they saw arising from the body what they took to be another head, Brigham Young. He dealt with the problems that arose before his people in a spirit most masterful, and with ability most astonishing. He conducted an exodus the most wonderful of modern times, and safely planted his people a thousand miles beyond the frontiers of the United States, where he laid the foundation of our present commonwealth of Utah, and incidentally made possible the settlement of the whole intermountain region of the United States. The desire to strike this head, in many quarters, was quite as ardent as it had been to strike Joseph Smith; but, happily, he was beyond reach. From a distance, however, the sectarian harpies, who were the predecessors of the Presbyterian divines assembled at Los Angeles, croaked in chorus, "only wait till the head of this 'octopus,' Brigham Young, dies, and then 'Mormonism' will succumb by reason of disintegrating forces, for it cannot be that the system will produce another genius such as this wonderful man." In the course of time, the wing of the angel of Death struck this most shining mark, Brigham Young; but "Mormonism" lived on. Not only lived, but extended its borders, deepened its foundations, and, year by year, has grown more terrible to the distorted vision of sectarian priests, alike jealous of its success and fearful of its influence upon their crumbling creeds.

Since the death of Brigham Young, I do not remember that anyone has accredited the ruling force in "Mormonism" to any individual leader. Of late, its enemies have been speaking of the genius and power of the "Mormon" Church organization. Mr. Thompson himself quotes Dr. Richard T. Ely as declaring "there is nothing comparable to the organization of the Church of Jesus Christ of Latter-day Saints, except the German army." A declaration of that sort is encouraging. It indicates growth. It is no longer some individual leader that is the secret of "Mormon" success. It is the institution itself. That is what we have been telling our opponents right along, and it is gratifying to observe that they are beginning to understand that it is an institution, and not an individual, with which they have to deal; an organization, not a man. I am not quite satisfied, however, with the comparison that is made of it to the German army. I think the German army is not comparable at all with the perfection in strength, and in all that makes for excellence, in the Church of Christ, but I have not time to discuss that here.

I see by the headlines of the daily press of our city that a declaration of war is made between the Presbyterians and the "Mormons." I wonder sometimes what kind of a Rip Van Winkle sleep the writers of dispatch headlines, and Presbyterians as well, have been indulging in all these years, when they say that a declaration of war has just been made. That declaration was made over eighty years ago, when the Lord Almighty revealed himself in person to Joseph Smith, and in answer to his inquiry, "which of all these contending sects are right, and which shall I join," he was told that God acknowledged none of them as his church or kingdom; That they drew near to God with their lips, while their hearts were far removed from him; that they taught for doctrine the commandments of men; that they had the form of godliness, but denied the power thereof; that their creeds were an abomination in his sight.

Such, in substance, was God's first message to the world through his great modern prophet. It is in the nature of a declaration of war, not upon the Presbyterians, however; nor upon Methodists; nor Catholics; nor upon men at all, but upon error; upon false creeds; upon false religions; upon hypocrisies clothed

in religious garb,—a declaration of war upon all untruth, and it is useless to hope for peace with the sectarian Christian sects, when “Mormonism” bears in its hands such a message as this. It is a harsh message, but a true one; we are not responsible for it. We do not pretend to have sat in judgment upon the creeds of men. No man has the right to sit in judgment upon the creed of another. Joseph Smith did not sit in judgment upon the creeds of Christendom. On the contrary, he confessed his inability to do so. His youth, his inexperience, his lack of judgment, all proclaim him unfitted for such an office when he inquired of God concerning the creeds of men. His appeal to God for wisdom to know which of the sects he should regard as the very Church of Christ was self-confessed inability to judge in the matter. Hence, Joseph Smith did not pass judgment upon the sects of Christendom; but God did. He was competent to judge. He formulated the decision which it became Joseph Smith’s duty to announce, and which it is now the Church’s duty to continue proclaiming. The message, I repeat, is a bold one; but in the very boldness and greatness of such a declaration, we may see something of the Divine Majesty. It became necessary to sweep aside the rubbish of theological dogma, and doctrines which had accumulated through the ages, and make bare the rocks of truth, on which to lay anew the foundations of the work of God. Singularly enough, our Presbyterian friends, especially, seem to be rendering us valuable assistance in the work of confirming as true the message of God to the world, whereof we, with them, are made witnesses. We willing witnesses, they reluctant ones; we conscious witnesses, they unconscious ones; we witnesses of good will, they of strife. What I mean is this: the Lord declared that sectarian creeds were an abomination unto him; and of all abominable creeds, I know of none quite so abominable as this same Presbyterian creed. So abominable is it—so against all sense of even human conception of justice and mercy, that the Presbyterian Assembly at Los Angeles was found devoting its best efforts to reform it. But that very effort to reform it proclaims its errancy, and, I take the liberty of adding, its abomination also. While we cannot enter into anything like a detailed examination of that creed, allow me to call your attention to one or two points in it which

clearly brings it within the descriptive term used by the Lord in the revelation to Joseph Smith. That is, sectarian creeds are an abomination in his sight. Take the following sections from chapter three of their creed on "God's Eternal Decrees:"

Section. III.—By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death.

Section IV.—These angels and men, thus predestined and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.

Section V.—Those of mankind that are predestined unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto, and all to the praise of his glorious grace."

I call attention especially to the fact that those elected to salvation owe that election to God's mere free grace and love, without any foresight, on the part of God, of their faith or good works or perseverance in either of them. The election is an act of the arbitrary will of God. In fact, the Presbyterians' own explanation of this part of the creed is: Election to salvation "is not conditioned upon foreseen faith or good works or perseverance, but that in each case it rests upon sovereign grace and personal love according to the secret counsel of his [God's] will." No wonder that Raban, Bishop of Mayence, when writing to Hincmar, Archbishop of Rheims, when this same doctrine was rising in the church, said: "To what purpose shall I labor in the service of God? If I am predestined to death, I shall never escape from it; and if I am predestined to life, even though I do wickedly, I shall, no doubt, arrive at eternal rest!"

The rank absurdity of this doctrine was justly satirized by Burns in the opening stanza of his "Holy Willie's Prayer:"

O, Thou wha in the heavens dost dwell,
Wha, as it pleaseth best thyself,
Sends aye to heaven and ten to hell
A' for thy glory,
An no for ony guid or ill
They've done afore thee.

In the application of this principle of election and reprobation to mankind, those who founded it had to meet the difficult problem as to how it would affect that very great portion of mankind who died in infancy; and, however heartless the men of those times may appear to us of modern days, it must be said for them that they had at least the courage of their convictions; and they said in Chapter X of the creed:

Section III.—Elect infants, dying in infancy, are regenerated and saved by Christ through the spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.

The very use of the expression "elect infants" implied that there were infants not elect, whose fate, in all reason, under this creed, would be the same as that of adults who were not of the elect; and hence, the popular understanding that the Presbyterian creed implied the damnation of infants; and it should be remembered, in this connection, that the Presbyterian idea of damnation is an everlasting punishment in hell from which there is no hope of deliverance. This implication as to infants was not denied, for a long time, by those who accepted the creed; but, being oppressed with the apparent injustice of the damnation of innocent babes because not among the elect, Presbyterians began to offer the explanation, early in our last century, that they believed all infants dying in infancy were elect; and such has been the agitation upon that question, both within and without the Presbyterian church, that at last the assembly at Los Angeles, authorized to speak for the Presbyterian church, declares, in effect, that their belief is that all infants dying in infancy are of the elect. This is certainly very gracious on their part. It makes one feel a little more easy regarding the fate of innocent babes, now that we know that children dying in infancy, according to the reformed Presbyterian

creed, are among the elect! Still we cannot but deplore the fact that many thousands of mothers, within the membership of the Presbyterian church, have mourned their innocent babes dying in infancy as among the probably eternally lost; but it is refreshing to see the indication of progress even among our Presbyterian friends, and it is to be hoped that the light will continue to grow in their minds until they shall not only see the impropriety of leaving the salvation of infants dying in infancy, in doubt, but shall correct, also, this other abominable part of their creed respecting election in general. The amendment of the creed respecting the fate of infants helps it but a very little. The damnation of a good man, because he is not of the elect, is just as outrageous as the damnation of an innocent babe. In some respects of the case, it is even worse. Here, we will say, is a man who throughout his life has made every effort to realize, in his living, the lofty ideal of possessing "clean hands and a pure heart;" who entertains only aspirations that are noble, and performs deeds only that are honorable; who in the relationships of life, as son, brother, husband, father, and citizen, discharges, with reasonable fidelity, all his duties in these relations, and, as nearly as man can while under the effects of the fall and pestered with human inclinations to perversity, leads what is recognized as a virtuous life. Yet, if not of the elect, this man is doomed eternally, and his struggling for the attainment of his lofty ideals and his noble life, avail him nothing in the way of warding off damnation; because, forsooth, he is not of the elect, and hence must perish everlastingly. That such conclusion is forced upon those accepting the Presbyterian creed, is evidenced from chapter X, Section IV of that creed:

Section IV.—Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, [i. e. aspirations for righteousness] yet they never truly come unto Christ, and therefore cannot be saved, much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested."

That is to say, however righteous or honorable men may be,

and though they accept, as far as in them lies the power, the Christian faith, yet, if not among the elect, their doom is sealed, and that doom is everlasting damnation from the comfortable presence of God! I suggest that our friends consider their creed again, and pass a resolution that all such men as the supposed righteous man just now described are of the elect, as well as infants dying in infancy. Equally necessary is it that they should reform their creed with reference to the fate of the heathen. For, in the application of the principle laid down in the section of the creed last quoted is relegated to eternal damnation all "men not professing the Christian religion." In explaining the application of this section of the creed to such persons, in an authoritative work on Presbyterianism, ("Commentary of the Confession of Faith with Questions for Theological Students and Bible Classes," by the Rev. A. A. Hodge, D. D.,) it is said:

The heathen in mass, with no single definite and unquestionable exception on record, are evidently strangers to God, and going down to death in an unsaved condition. The presumed possibility of being saved without a knowledge of Christ remains, after eighteen hundred years, a possibility illustrated by no example.

When it is remembered that of the population of the earth at present, after two thousand years of Christianity, less than one-third of the population of the world is even nominally Christian, while more than two-thirds are outside of any form of Christianity whatsoever; and when it is further remembered that in past ages the proportion of Christians to the population of the world has been very much less than this; and when it is further remembered that, in Presbyterian ideas of the gospel, there are no means by which the gospel may be applied except in this present life, and those who fail to receive the gospel here are eternally lost, we are not much surprised at the infidel who draws the conclusion, when contemplating the doctrines of this abominable creed, that, if this creed be true, then God, when he created the human race, was but creating, in the main, fuel for the flames of hell out of human souls. Is it any wonder, if other creeds of divided Christendom contain similar doctrines, or other doctrines which as flagrantly violate every conception of the relative claims of mercy and justice, that

God declared the creeds of men an abomination in his sight? I told you in the beginning of my remarks that I would not have time to examine even this one creed in detail, but could only point out one or two items that would tend to demonstrate the truth of the Lord's revelation to Joseph Smith respecting the abomination of the creeds of men; and, having done this, I must stop, as our time has expired. But I cannot close these remarks in any other than a hopeful spirit. I say again, it is encouraging to see our Presbyterian friends amending their creed; and I sincerely trust that the light which has apparently begun to dawn upon their minds will grow brighter and brighter unto the perfect day; until they will not only change their creed respecting the fate of infants, but will go on adding line upon line and precept upon precept, here and there eliminating that which is so glaringly abominable, until at last they shall be so accustomed to the light of truth that they will be able to look upon the fullness thereof as it is revealed in the gospel of Jesus Christ in these last days, through the Prophet Joseph Smith.

The Lord bless you, and also the Presbyterians, in the name of Jesus Christ. Amen.

CHEER UP.

"Then cheer up and bear up, and laugh at old Fate;
Let her wreak on your head what she will:
With noble and fearless forbearance await
Every blow, every loss, every ill.

"Hope on, and remember the dreariest way
Has nothing of sadness or sorrow
For the brave heart that smiles at the ills of today,
And hopes for a brighter tomorrow."—*Selected.*

GEORGE CANNON LAMBERT.

The fourth general secretary of Y. M. M. I. A. was George Cannon Lambert. He was one of the earliest workers in the Mutual Improvement Associations; in fact, his labors among the young people, like those of many others prominent in the cause, antedates the regular organization several years. He was a member and officer of a society of young people organized for mutual improvement in the Seventh ward, as early as 1869. When, some years later, the organization of the associations under President Brigham Young became general, he labored energetically under the direction of the Central Committee, traveling and encouraging the associations in the introduction of systematic exercises in their work. When the Salt Lake stake organization was effected, he became first assistant to Superintendent Joseph H. Felt. He continued until he was sent on a mission to Great Britain, in October, 1882. On his return, in 1885, he was sustained as a member of the special committee on manual of instructions, the first used by the associations, the special subject allotted to him being Church History. On October 6, 1887, he was sustained general secretary, which position he held until the close of the year 1888, when he resigned this office, as well as that of assistant superintendent in the Salt Lake stake, because of his being required to act as business manager of the Deseret News Company, a position that required his entire attention. Since then, although still greatly interested in the work of Mutual Improvement among the young people, his time has been entirely taken up in other matters, he being at present the president and manager of the Lambert Paper Company.

George Cannon Lambert is the second son of Charles Lambert, and Mary Alice Cannon, and was born at Winter Quarters,

Nebraska, April 11, 1848. He was one and a-half years old when the family reached Utah, in October, 1849. He has made his home entirely in Salt Lake City since that time. His early years were spent amid the hardships characteristic of the settlement of Utah; he recollects the digging of roots and gathering of weeds for the sustenance of the family during the famine which resulted from the ravages of grasshoppers in the early fifties. Herding cows, working on the farm, hauling wood from the mountains, were among the vocations which he early pursued. In those days educational advantages were not very good, and his only opportunity for education was the brief yearly attendance at school when the weather was unfavorable for outdoor work; and after the age of fifteen, he never attended school. When eighteen years of age, he served in the Indian expeditions in Sanpete county, 1866, and was one of the young men who figured conspicuously in the Thistle Valley fight.

One year after the establishment of the *Juvenile Instructor*, which was in 1866, he began working at the printing business on this publication, and later, on the *Deseret News*, serving his apprenticeship in all the departments, and alternated office work with making business trips through the country, also superintending the first paper mill, which was then owned by the *News*. He managed the farm and attended to the outdoor business of his uncle, President George Q. Cannon, and for a number of years was a partner with him in the publishing business, being of great assistance, both in the editorial and mechanical work of the business.

The idea of the publication of home works, if not original with him, received at least its first practical application from him in the publication of the "Faith Promoting Series," and he was largely instrumental in the establishment of the book publishing house of Cannon & Sons, which recently passed into the hands of the *Deseret News*. In the fall of 1882, he sold all his interest to President Cannon, and departed on a mission to England. Here he served over two years, all of which time, except one month, was spent in the mission headquarters in Liverpool, first in the business department, and afterwards in the editorial department of the Church publishing house there. During the time he was

in England, he found time for considerable outside missionary work, and also for extensive travel throughout the isles, visiting also France, Denmark and Sweden. Among his literary works which he there produced was "Ready References," a book which has become extremely popular with the missionaries in the field. In the latter part of December, 1884, he was called by President John Taylor to labor with the *Deseret News*, having his selection between the business and the editorial departments. Feeling that he was better fitted for the former than the latter, he took hold of the business. About this time the crusade, so called, began. The editor of the *News* having to absent himself, Elder Lambert found that his services were necessary in the editorial department, in which he continued to labor for sixteen months, until May 11, 1886, when he also, having been convicted on the going charge, was sentenced to six months' imprisonment and to pay a fine of three hundred dollars for having more wives than one. He was, therefore, transferred from the *News* office to the penitentiary. It was only a day or two after his arrival at this institution when the governor of Utah, Hon. Caleb W. West, visited the penitentiary, and appealed to all the Latter-day Saints who were there to abandon their plural wives, and promise to obey the law in the future as to their marriage relations, promising that if they would so consent, he would secure their pardon. President Lorenzo Snow and forty-seven other brethren were there imprisoned, and Elder Lambert was selected by them to indite a reply declining the offer, which was done, and signed by all who were present, and forwarded to the governor.

On obtaining his liberty, November 11, 1886, he resumed his labors in the business department of the *Deseret News* as assistant manager, and afterwards, for several years, as superintendent, till October, 1892, when the business was leased to Cannon & Sons. He then took the management of the Granite Paper Mill, a corporation of which he was a member. The mill was accidentally destroyed by fire, six months thereafter, entailing a heavy loss. He purchased the remainder of the stock, and organized himself and his sons in the name of the Lambert Paper Co., in which his whole business attention has been concentrated ever since.

Elder Lambert has held the office of Seventy the greater part

of his life, having been ordained a member of the Twenty-third quorum, of which he has been the senior president since the year 1892. Elder Lambert is a man of excellent character, devoted to principle, firm in conviction, untiring in energy, possessing a dogged perseverance in accomplishing that which he undertakes to do, and is a splendid example of the strenuous life.—EDWARD H. ANDERSON.

TO THE VICTORS.

BY JOSEPHINE SPENCER.

No blazoned sign of flag or flute made martial notice of their way;
The desert air about was mute—the trappings of the hosts were gray.
Yet, routed by their onward tread, the desert's hundred threatening fears
Went down where e'er behind them led the tent-flags of the pioneers.

Each roadway's bend and hillock's curve sheltered the plain's red denizens;
In every hidden thicket's swerve, lurked near, and dread, the wild beast's dens;
Yet never in the fear-hushed nights the dreaded war-cry sounded near.
No blood ensanguined picture blights the pathway of the pioneer.

In vain the red man's yearning burned; Fate gave the victor's march to those
Whose peaceful ploughshares soon had turned his desert acres to the rose.
His futile glances, searching back the hunting ground of wolf and deer—
Saw, fateful, shine along his track the campfires of the pioneer.

Dark danger, like a mist-cloud hung above the hill top's morning crest—
Shredded to tatters by the sun—melted upon the desert's breast.
The lair of beast, the lure of men, whose bones lay bleaching on its sere—
It saw, rise fateful in its ken, the cottage of the pioneer.

But yesterday, the wayworn train through dust and danger led by fate;
To-day, upon the sage-shorn plain, the swift-wheeled chariot of the State.
It's path an upward-leading way, with laurelled milestones in each year;
Its race the triumph of a day lived nobly by the pioneer.

THE DEFIANCE OF JACKSON BARRY.

A STORY OF PIONEER DAY.

BY GEO. E. BLAIR.

CHAPTER I.—PARTING.

The mob went singing and clanking through the woods—a company of masked demons—cursing, swearing, booted, spurred and armored. Filled with the spirit of hate—impervious to any human feeling, they had been burning houses and out-buildings and warning the “Mormon” settlers on Bear Creek, and the surrounding country, to leave. Some of those who had not already heeded the warning were mercilessly burned out. They dashed on to a town in the road, just after the crossing of Bear Creek, and most of the horsemen had gone by before a gruff voice among them shouted: “Halt! H-a-l-t! There’s a ‘Mormon’ lives up the lane.”

The company halted, and the leader rode back, lifted his black mask and gazed sharply up the narrow lane. He showed a face half covered with a dark, stubby beard, little, ferrety, black eyes, and a beefy, blunt nose. A face of cruelty; a look of cunning and hate settled in every line. But for all the cruelty and cunning, there was the look of the leader, and the voice of the bully.

“Here, six of yeh come with me, the rest of yeh go home. Forward.”

Off they galloped up the lane, and some rode in a disorderly

line through the farm gate of Elijah Barry. They ambled up to the door, stiff from their long ride, noisy, brutish, fiendish in manner and voice. The leader pounded with the butt end of his revolver on the door.

"Come, open," he said, with a snarl. The door swung open inward, and Elijah Barry, rifle in hand, stood near the open door, with his oldest son, Jackson, just turned of age and a youthful giant, by his side. Back in the room could be seen, in the dim autumn light, the mother and her younger brood.

"Well, what does that mean?" asked Elijah, calmly.

"We come to warn you 'Mormons' to git out of here inside the next week," yelled out the leader in his harsh voice, pushing his way into the room, while his followers crowded into the doorway.

"Better go slow," said Barry.

"To hell with going slow! ye got to git out o' Illinoy."

The situation was reaching a climax. The angry gestures of the mob, with their blackened or masked faces, foreboded trouble.

Barry was cool, and wise.

"I knew you, Bill Wilton, when you sneaked out of Texas. I never fought with Sam Houston, without learnin' how to take care of myself. Now, for the information of you fellows," he looked at the mob who slunk close together, "I'll tell you, that I calculate to leave early in the spring when the traveling gets good, and not before."

"Better take our advice and git, or you won't find a roof over yer heads," gruffly threatened the leader.

"I think," quietly said Barry, "we can take care of ourselves."

"Ha, ha, ha," laughed Wilton, "we'll teach you a lesson."

Jack stepped up to the leader, white with rage: "No cowardly mob can ever drive me out of this house, nor out of this place. Father can go, but I'll stay, and the first man that crosses our fence line, without my permission, will never get back, unless he's carried. Now, you fellows, git!"

The leader looked at him and sneered, "Huh!" Next moment he went spinning, head first, among his followers. Barry coolly leveled his rifle, and Jack drew his pistol. The mob left hurriedly, and in confusion.

A few weeks later, just at sunset, three masked men stopped at the gate. Jack saw them coming, and, taking his rifle from the rack, stepped to the door as the leader alighted from his horse.

Jack raised his rifle: "The first man who crosses that fence line will get killed," he said in a cool, steady voice.

The man drew back, hesitated, looked at the stern figure in the doorway, saw the keen eye sighted along the long steel barrel, then slowly mounted his horse and rode off, closely followed by his comrades.

This was the last visit of the mobbers, although the family was alert and watchful at all times.

Elijah Barry and wife had determined to join the exodus to the west, and join their fortunes with the Saints who were then journeying to the Rocky Mountains. They were forced to leave their farm, which they had been unable to sell up to this time, and, with the feeling prevailing, they had no hope of selling. No arguments, protestations or persuasion could induce Jack to agree to go.

"I am going to stay here just as long as I can stand it," he said, and prayers and tears were unavailing.

"My boy," said the mother, one quiet evening as they sat on the doorstep, "we must go where the Saints are. There is no other place for us. They are seeking peace, freedom from mobs, freedom from persecution, and we must go with them. When we get strong enough, in number and in faith, to stand against our enemies, then we need not fear them. 'In the last days the mountain of the Lord's house will be in the tops of the mountains.' There, free from our enemies, we can grow strong. Let us all go up to the mountain of the Lord's house."

"Mother, I have sworn they shall not drive me out, so you will have to be patient, I can't go." The mother wept.

The father staid to help put in the spring crop, and then, loading the wagon with necessities, one bright May morning, the family was ready to begin their long journey. The big wagon was brought up to the front door.

"Now Jack, we are ready," said Barry.

"Well, father, I haven't changed my mind."

"Very well, my boy, I'll not urge you further, good bye, God bless you."

"Good bye, father."

From out the house came the wife and mother.

"I've looked around, and I reckon we've got everything we need—everything—'cept Jack," she said, looking wistfully at her son. "Aint ye coming, Jack."

"Not now, mother," said Jack.

"Oh, Jack, I wish you would." Jack put his arm around her to comfort her.

"I'll come, sometime, little mother, don't worry," he said.

Soon the little party in the big prairie schooner drove out of the yard; the younger children shouting farewells to Jack who stood in the doorway waving his hat until the turn in the road, which led down into Bear Creek crossing, hid them from view.

Jack stood for a long time in the doorway. "How could they leave," he said at length, and he looked at the well-tilled fields, the pleasant home, and the beautiful country, green with the verdure of spring, while the air was laden with the perfume of the blossoms. The rolling hills, green with grass and shaded by great oaks, relieved the line of level fields. It was a fair country. Jack went into the house, and, as he looked at the almost vacant rooms, partly dismantled of their furnishings, barren of the brisk life that had been ever present, he saw in his mind's eye the old wagon traveling westward, and a rush of homesickness, a longing for the loved ones, came over him, and, throwing himself upon the old wooden lounge, he wept the bitter tears of youth. The first Sunday after Jack's folks had started westward, he set out for Nauvoo to visit some friends whom he had known for several years, and with whom he was on intimate terms. Jack had little realized the lonesome hours he was facing when his folks left, and the farm had become almost unbearable. He thought a visit to his friends would relieve him of his homesickness, and restore his spirits. He reached Nauvoo, and hastily rode up to the Dutton homestead. There was an unusual quietness about the place, that he noticed, as he dismounted from his horse and entered at the gate. He knocked loudly at the door, but the knock resounded through empty rooms.

"They're gone," he said gloomily.

He slowly retraced his steps.

Just as he turned his horse's head homeward, a woman came out of the house across the street and called to him. He rode up to her.

"Were you lookin' for the Duttonses?"

"Yes, ma'm, I was."

"Well they've gone with the 'Mormons.'"

"Is your name Jackson Barry?"

"Yes, ma'm, it is."

"Well, I reckon I got a letter for you," and from under her apron she drew a sealed letter.

"The young lady left it, and said to give it to you, when you came. I reckon she was expecting you."

"Yes," said Jack as he took the letter, "thank you, ma'm."

"Well, they been gone for a week, yes, week ago, yesterday."

Jack could hardly wait for the woman to get through.

"Well, thank you ma'm', good day," he jerked out and hurriedly rode off. Here was one ray of sunlight, at least. He turned the first corner, carefully opened the letter and read:

DEAR JACK:—We are going with the Saints. I can't help feeling that you will stay, because you said you would. I do wish you would come. But if you do stay for a while, be a good boy and don't give up the gospel. I don't know whether I ought to tell you, but I am afraid I will be lonesome without you. Good bye.

NAN.

P. S.—Look under the back door step.

Jack kissed the letter, and rode slowly back.

CHAPTER II.—LONGING.

The days dragged their weary length, and to Jack each day seemed longer than the preceding one. The season was a good one for the crops, and Jack worked from early morning until late in the evening gathering the abundant harvest. The hard work was a respite from his lonesomeness, but he dreaded the long

winter which would surely come. He had gone quietly at his work without paying any heed to the threats and murmurs of the men who composed the mob, and whose occupation was now gone, for the reason that most of those who held faith in the "Mormon" religion were now out of the State. Those left behind were either too poor to go at this time, or had so far receded from the faith that they did not care for further association and fellowship, and therefore affiliated with and succored the robbers. The mob ceased to worry the extremely poor, and in the neighborhood of Jack's home, peace spread its white wings. The leader of the mob, however, long Bill Wilton, had never forgotten his visit to the Barry homestead, and had threatened, at the corner grocery, on many an occasion, to get even with that "big boy of Barry's." Jack was soon to learn that men of Wilton's type, while arrant cowards, under their loud talk, are dangerous to weaker antagonists. One evening, late in October, when the threshing had been done, the grain placed in the bins, and much of the corn had been put on the ricks, Isaac Harland, a near neighbor of Jack's, and the only neighbor who had given the lonely boy a kind word, stopped at the gate.

"Reckon I'll come in a minute," he said.

"Glad to have you," said Jack, "step into the house."

Harland entered the house, and after a brief exchange of weather talk, he said:

"Got your grain threshed, I see?"

"Yes, it's all in."

"I see you are gettin' in your corn."

"Yes, I'm working at it."

"Well, there isn't much hurry about gettin' in your corn. This kind of weather ripens it, and makes it hard and flinty. They're givin' a good price for wheat and oats now."

"Is that so," said Jack. "I think I'll sell some."

"Reckoned you might be wantin' to, so I thought I'd exchange teams and offer to haul a few days with my teams, if you'd do the same for me when I need you."

"I'll be glad to," said Jack, "and thank you for the offer, Mr. Harland."

"That's alright, my boy. There's another thing. Watch

your bins tonight, and every night, for a while. Bill Wilton hasn't forgotten you, and is aimin' to get even. He has burned more than one rick of corn, and bin of wheat."

"I'll watch, Mr. Harland, and thank you for the warning" Jack's eyes filled with tears.

"Don't say a word. I'll send the teams over in the morning, and you can get your wheat and corn turned into cash."

Mr. Harland went to the gate, and mounted his horse.

"I won't forget you soon," said Jack.

"Good night," said Harland.

"Good night," said Jack; "and God bless you for a true friend."

Jack watched that night from the back shed, which commanded a good view of the granary and corn ricks, wrapped in a blanket, with his rifle and pistols within easy reach.

"I've a right to defend my life and property," he said to his dog, Foxy, "and I'll do it."

The night was dark and cloudy, with now and then a star shining through the gloom. About one o'clock, Jack saw a bright blaze flame up under a corner of the granary; and, as the blaze shot up, a figure was silhouetted against the wall, half crouching. Jack fired low. Just as he fired, the figure raised up, and then with a yell of pain, disappeared. Jack fired once more, slipped from the roof, seized a bucket of water that stood under the pump, and ran to the granary. He dashed the water on the fire, putting it out, then stooped low, for fear of a bullet. He crawled on his hands and knees to the front of the granary, and lay close to the earth, with his ear to the ground. He heard the faint foot-falls of a horse's hoofs on the dry sod, and knew that his enemy had gone. Jack went back to the shed roof and waited for daylight.

Mr. Harland came early with his teams and teamsters. Jack related the adventures of the night, and he looked serious, and gave him some good advice.

"I will stay here while you are gone with the teams," he said, "I am sure you have not heard the last of the adventure."

When Jack returned that night, Mr. Harland told him that he had been favored with a call from some of his neighbors.

"It seems that your old enemy, Bill Wilton, was your firefly,

last night, and you hit him in the leg. Some of his friends were here today after you, and were very much surprised to see me. However, they will not trouble you for the present."

Jack was overwhelmed with gratitude to his friend.

"I would do this for any peaceable citizen, and it is my duty, my boy, to be a friend to the honest, and rebuke those who would disturb the peace of a community," said Mr. Harland.

The hauling continued until nearly all the grain had been sold, and Jack found he had a respectable sum for his season's work.

"Jack," said Mr. Harland when he left, "I shall not need your services, but leave you here to protect your property and get ready for winter. I'll use your team for our hauling."

"Very well, Mr. Harland," replied Jack, "but you must keep the team as long as you need it, as that is the only way I can repay your kindness."

"I'll do about what's right," he replied.

Jack felt doubly lonesome after Mr. Harland and the men left. He kept a sharp lookout for marauders, and posted his dog, so that if any attack was made upon the ricks or stacks, he would be warned.

The days of Indian summer passed away, and the weary, long winter began. There could have been no more lonely boy in the world. He worked at odd jobs around the farm, improving the place as best he could, and the evenings he spent in reading his Bible and the few books that had been left by his father. He reflected upon the sacrifices his parents had made, and came to a fuller realization of the strength and beauty of their faith. More than once he said to himself, I never can live through another winter like this. I would rather walk barefooted to the Rocky Mountains.

He had had no news of his folks, and the talk in the neighborhood was that the "Mormons" were encamped in the western part of Iowa, upon or near the Missouri river, some of them having gone to the Rocky Mountains.

"I'll join them there after next harvest," said Jack, when Mr. Harland told him what he heard.

"And leave your farm?" asked Mr. Harland.

"Yes, I'll leave it to you, answered Jack.

"And I will hold it in trust till a better day."

Jack had no more trouble from marauders, and as Wilton had left the neighborhood during the winter, he felt comparatively secure from violence.

When the first breeze laden with the smell of spring came up from the south, Jack rejoiced. Hard work meant freedom from wearying hours, and the good springtime would bring it. The snow rapidly melted, and the brown earth began to show points of green. Jack plowed and planted in faith, and reaped an abundant harvest. All summer long, he endeavored to dispose of the farm; no buyer would take it; no neighbor, except Mr. Harland, would aid him to sell. When a purchaser came in from some eastern district, he was carefully kept away from Jack's neighborhood by Jack's relentless enemies.

Jack grew homesick, as the autumn came and work slackened, and longed with all his heart, for a sight of the dear faces and the loving voices, so far away. Perhaps they were needing his stalwart strength to aid in the battle of life. Perhaps there was a vacant chair. Ah, no, he would not think that! God would protect his wandering people!

"Foxy," he said, one bright October morning (he had gotten into the habit of talking to his dog) "we will start west, right away. I can't face another winter." Foxy wagged his tail and looked pleased.

"You agree, do you, Foxy? Well, then, we'll go," and Foxy looked so wise that Jack laughed heartily, the first good laugh for many days.

"That decision makes a new man of me, Foxy," and Jack whistled a gay tune as he went to work preparing for the journey.

"I'll go to the Missouri and winter, and then if the folks have left, go on in the spring," he said to himself.

Late that same afternoon, a large covered wagon, drawn by four big Kentucky mules, stopped at the gate. A tall Kentuckian got down from the wagon and came to the door, where Jack met him.

"Yeh neighbor up the branch said I could find lodgings here to night."

"Yes, sir, you can; pull into the yard."

Jack helped the woman and her children into the house, showed her where to find food to cook for supper, and, leaving her busy with the cooking, went back to help the stranger.

"Got a nice place here," said the stranger, as he eyed the well-made house and barn and the ricks filled with corn, and the long haystack. "Wouldn't mind makin' yeh a trade."

"Alright, sir," replied Jack, "we'll talk it over after supper."

Three days later, Jack, with the stranger's four mules and big wagon, was on his way to Quincy to load with merchandise for the western trip. Foxy sat on the seat beside him.

"Wasn't it a great trade, Foxy? Came just in time, too. And that eight hundred dollars in good money ain't to be sneezed at. The new pistols are all right, too. You see, Foxy," Foxy cocked his ears, "when I saw his eyes wander over the place, and heard his wife say everything was as handy as a pocket in a shirt, I knew I could strike high. I reckon, though, he is as well pleased as we are. It was a fine old home, though, Foxy, and Jack sighed. Foxy looked wise, but said nothing. At Quincy, Jack bought a load of clothing and merchandise, such as he thought settlers in a new country would need, and then, with his wagon well loaded, began the first stage of his long journey. To him, the dark days seemed past, the future looked rosy with promise, and bright with hope.

"We've got some things in this wagon that will make their eyes pop out, Foxy. And I've got something in that buckskin sack that will make a girl I know, smile some. Foxy, I never told you what I found under the doorstep, did I?—all done up so nice, and I ain't going to now."

Good weather favored Jack on his journey, and he reached Council Bluffs before the winter storms began. At Winter Quarters, he learned that his folks had gone to the valleys of the mountains.

CHAPTER III.—MEETING.

The sun beat down from a cloudless sky on sage brush and alkali, that July day, as the four Kentucky mules emerged from the

canyon, and came out on the bench. Afar off through the bright afternoon sun-light, Jack could see the hazy line of the Great Salt Lake, encompassed by its mountainous walls, shimmering peacefully, blue as turquoise.

Foxy sat on the front seat with ears erect, and steady eye. Something might happen.

"It looks like a desert, instead of a garden of Eden, Foxy. I can't say that the landscape holds any charms for me. Too much sage and sand. I reckon, that river is the Jordan. Well, Foxy, there is one more river to cross, as the darky says, and it ain't far off. If the girl who left that keepsake is here, and her mind hasn't changed, I'm likely to stay 'till I cross the river Jordan for the last time. But women change their minds, I've heard, Foxy, pretty frequent, and I ain't quite sure about absence making the heart grow fonder. However, we will soon know." Foxy barked, but it was at a Jack rabbit that ran out of a sage bush.

When Jack got down from the high seat of his wagon, in front of his father's cabin, he was recognized by the younger brood, and a glad shout went up that was echoed around the old fort walls. His mother came rushing out of the house, and fell into his arms. The children clung to his legs making noisy demonstrations, and Foxy's bark joined in the chorus. Jack could hardly speak for joy, and the glad tears streamed down the face of his mother.

"Oh, Jack, you are here," was all she could say, but she said it over and over.

It was a merry party that sat down to the evening meal, when the father had come in from working in the wheat field; and the mother had a good meal, having replenished her scant provisions with supplies from Jack's grub box.

Not only was it a happy family, but a thankful one. The prayers of the parents regarding their son had been answered. During the meal, Jack related his adventures, the fortunate sale of the farm, and incidents of his long journey.

"At Quincy," he said, "I loaded up pretty heavy with merchandise, groceries, and clothing and hardware. Things that I thought would be needed in a new country. When I reached Winter Quarters, many of the people needed supplies, and I traded

most of my merchandise for flour. Well, I couldn't sell my flour, so I brought it along."

"Thanks be to God," said the father. "The Lord has blessed us, my boy. We planted our crop this spring, hoping for a great increase; but late in May, the crickets came in clouds and devoured most of the grain. Had it not been for flocks of gulls, providentially sent by our heavenly Father, I fear the entire settlement would have perished. I believe, with care we will have enough grain to carry us through. But what a blessing. It comes just in the right time! How much did you bring?"

"Something over a ton."

"Well, Jack, my boy, you have done well. We must celebrate your arrival. Isn't it near the 24th, Ned, you are always posted?" Ned was the second boy, and growing as stalwart as Jack.

"It is Saturday, the twenty-second, father."

"Day after tomorrow will be the first anniversary of the coming of the Saints to the valleys of the mountains. Mother, we will celebrate, and have a little supper Monday night, invite some of our old friends over, and we'll have a good time."

There was one subject that lay near Jack's heart, and yet he hardly had the courage to inquire regarding it. After the children had retired, and the tired father was quietly sleeping, Jack and his mother sat on the door step talking.

"Mother," said Jack, "are the Duttons here?"

"Oh, yes, they came along with us, last fall."

"They were very good to me, in Nauvoo, and I wish you would have them over on Monday night."

"Very well; we are good friends, and I'll ask them. One of the boys got married here, this spring, married Annie Clark. I believe the oldest girl is going to marry Jimmie Brown. You knew Jimmie in Nauvoo, didn't you?"

"Yes; I knew Jimmie," said Jack, slowly. "Hadn't we better go to bed, mother? I am so tired."

"Oh, Jack, I'd forgotten how tired you must be. It's so good to have you here, but there will be other days," said his mother.

"I think I'll sleep in the wagon, it's so warm in the house," said Jack.

"I can fix you comfortably in the house."

"But it's so warm, and I'm used to it. I'll sleep in the wagon. Good night, little mother," and he kissed her.

"Good night, my boy. I am so glad you are here."

When Jack got into the wagon, Foxy thrust his cold nose into his hand. Jack stroked the silky head. The old habit of confiding his troubles to the dog was strong in him. "I reckon it's all up with me, Foxy," he said. But Foxy was sleepy and crept back under the seat. Jack tossed sleepless on his hard bed, all through the warm night.

He went to meeting, next day, and met many of his old friends, but the face he longed to see was not there. That Sunday was the longest day in all his experience. Monday, he unpacked his wagon, and delighted his mother and the family with the variety of nice things he had selected. One box remained unopened.

"What's in that box?" inquired Ned.

"A wedding dress for Mrs. Jack."

"Let's see it."

"Not on your life," said Jack.

The evening guests came at sundown, or a little after. The last ones to arrive were Mr. and Mrs. Dutton, and Nan. They greeted him with expressions of joy.

"Why didn't you come over and see us, Jack?" said Mrs. Dutton.

"Been too busy," he said, quietly, and turned his head away.

"I expect you have."

"You folks better go in; I think you are late." Mr. and Mrs. Dutton went into the house. Nan started to follow, stopped, then looked at Jack. There were tears in her eyes, and tears in her voice, as she said,

"Jack."

Jack stepped quickly to her side, looked down into the blue eyes, filled with tears, then caught her to his heart.

"Oh, Nan, I didn't know. Some one told me you were going to marry Jimmie Brown."

"Jimmie Brown!" There was a wreath of scorn in the words.

"How could you be so mean, Jack?"

"Well, maybe you think I haven't suffered?"

"Yes; but never to come near! It nearly killed me yesterday. And, today I thought would never end. But I am glad now," and she looked up with joy in her eyes.

"Did you get my letter, Jack?"

"Yes, sweetheart, and the locket from under the doorstep." From around his neck he drew a string with the keepsake tied to it, and, opening it, showed a curl of brown hair, strangely like Nan's. "It's been there all the time, close to my heart, and it shall stay there now," and he replaced it.

From a buckskin sack, Jack produced a plain gold ring.

"See, I am ready for business," he said. Nan laughed.

The door opened, and a flood of light poured out.

"Come in, you young folks," said Jack's father, "we are just sitting down to the banquet."

Nan took Jack's hand, led him towards the door. "Come in, Jack," she said softly.

"1976."

ANOTHER STEP ON FREEDOM'S STAGE—A LOFTIER
INDEPENDENCE.

BY LIVINGSTONE C. ASHWORTH, OGDEN, UTAH.

"Robert," the aged farmer said,

"My youngest son and best,

I feel I have not long to live,

Soon I'll be called to rest.

And you'll be left all to yourself

To struggle on alone.

I wish things were in better shape

For you, when I am gone.

"This little place, ev'n if 'twere clear,

Is not much as it stands,

Yet, as things are, 'twill be, I fear,
 A burden on your hands.
 We struggled hard to keep from debt,
 But, seemed like, 'twas no use;
 Sickness and death brought us so low,
 There's little left to lose.

"And Jake's gone altogether bad,
 That was a dreadful blow,
 Our first boy—and the hopes we had!
 Ah well—fate willed it so.
 Your mother sank beneath it all,
 And thought death was a boon,
 She's reached, I'm sure, a better place,
 And I shall join her soon.

"But you were always a good lad,
 And never did forget
 The needed toil and sacrifice,
 When payments must be met.
 And oft, when everything went wrong,
 You've cheered us with your looks;
 Helped the dull night with merry song,
 Or read good words from books.

"And now, it worries me to think
 How you are going to live;
 Our little hoard all had to go;
 There's nothing I can give—"

* * * * *

"Father," the stalwart youth replied,
 "I would not want your gold;
 The healthy frame—the power to will,
 Cannot be bought or sold.

"And these are my best heritage,
 Which none can take away,
 Fruit of my toil and talks with you,
 The lesson of each day.
 The wage of other men, even yours,
 Is theirs, and theirs alone;

I cannot see my real right
To claim it as my own.

"To say to the woman I may love:
This was my father's wealth:
Let's use it—the world says, all right,
Nor calls it shame or stealth.
That sanction's not enough for me,
I'd scorn the lying pledge;
Rather, with heart and conscience free,
Deem it a privilege

"To work for everything I get
With my best hand and will,
Conscious that what I earn is mine,
Bought by my strength or skill.
This nation's on a higher plane
Than others ever stood:
To scheme and wait for others' gain
Is foreign to our blood.

"Some old-world customs we threw off,
In seventeen seventy-six;
Those dull old weeds with our fresh soil
Could never intermix.
But there's one lesson still remains,
That's yet to be unlearned:
The right men claim to use and spend
What they have never earned.

"I hail a new, more righteous age,
Now soon to gain ascendance;
Another step on freedom's stage—
A loftier independence:
When man shall want no rights or gifts
Save those on all bestowed—
His soul, his dear ones, and his home,
His country and his God."

TALKS TO THE YOUNG MEN.

IX—AMUSEMENTS AND PLEASURES.

He who takes pains to foster joy accomplishes a work as profitable for humanity as he who builds bridges, pierces tunnels, or cultivates the ground. So to order one's life, as to keep amid toils and suffering, the faculty of happiness, and be able to propagate it in a sort of salutary contagion among one's fellows, is to do a work of fraternity in the noblest sense. To give a trifling pleasure, smoothe an anxious brow, bring a little light into dark paths—what a divine office in the midst of this poor humanity! But it is only in great simplicity of heart that one succeeds in filling it.—*The Simple Life.*—Chas. Wagner.

We are now fairly into the season of pleasure. Spring, with her fitful spells of shower and sun, is past. Summer with her generous invitations summons all to partake of her bounteous pleasures. She spreads out before us a panorama of enchantment; green field and verdant grove; lazy streams winding through placid meadow, and mountain solitude and grandeur. Shady walks and long beguiling eventide. To all these, and many more, summer says, with winning voice: "Boyant youth, these are yours, enjoy them while they remain."

There is no sterner moralist than pleasure.—Byron.

To our young men, we wish to say a word or two, before they make up their minds as to what this summer's pleasures shall be. In the first place, let us not be misunderstood on the subject of pleasure-seeking. We believe it is natural and essentially wholesome to seek and obtain pleasure. If we were to rate people in

this world it would not be by the money they have, and the wealth that surrounds them, but by the joy they have, and the happyfying influences that are about them. Happiness is true wealth, and the absence of it is most piteous beggary. It is as natural for youth to seek pleasure as for the flower to reach out toward the sun. But we would carry our figure still farther, and remind the youth that tender shrubs and plants very often get more sun than their delicate nature can endure; and, unless the shelter of moderation is thrown over them, the autumn sun sees them a withered wreck to be blown away by her winds.

Pleasures, or wrong or rightly understood; our greatest evil, or our greatest good.—Pope.

We believe that many become cloyed and surfeited by excessive pleasures. Their appreciation becomes benumbed, and they go to fatal excesses, in order to stimulate their sense of pleasure. When one reaches this state, he loses what he set out for—because his sense of pleasure is destroyed by the sin of intemperance. Joy comes from within, and must be fostered and nourished by self-discipline and simplicity.

If solid happiness we prize,

*Within our breast this jewel lies; * **

The world has nothing to bestow;

From our own selves our joys must flow.—Cotton.

We believe our Church is as liberal in providing for, and as considerate of the entire needs of, its members, as any like organization could be. During the arduous journeys of the pioneers, and after their arrival in the valleys of the mountains, their leader showed deep insight into human nature by finding proper amusements for the toiling and struggling men and women with him. At night they danced in child-like innocence and conviviality. Halls for social enjoyment and culture were erected, and dedicated to those noble purposes. These were finally displaced by more pretentious theaters and opera houses. No straight-laced and sanctimonious sectarians could have borne the burden of the pioneers. They would have broken under the strain. A hard-working and persistent, plodding people, must, if they succeed, have hours and days of relaxation. And the flower of their joy will be rooted in their toil.

As with a people, so with the individual. Young men, we would have you pleasure-seekers, but would remind you that true enjoyment is a flower that grows not in the garden of aimless pursuit and frivolity, but its roots reach down deep through the dust of superficiality and idleness, into the sub-soil of honest and continued effort. If you wish to enjoy a holiday, be sure that *work* days precede it.

We believe that proper and pure amusements should be provided for the youths of our Church. And we wish to suggest to those in charge of ward affairs that many of our young men and maidens fair, failing to find their desires for amusement gratified within, go outside in pursuit of it. Then is taken the first step that leads them away from the protecting care of the Church. It often results, as far too many broken-hearted parents know, in misery and woe.

To obviate this unhappy result, we suggest that more attention be given to local amusements. Let old and young mingle together in dance and sociable, for there is no time when the youth needs the influence of a parent or wise friend, more than when in the enchantment of pleasure.

More pure souls, and hearts unsullied, have been led by the careless hand of pleasure, and sacrificed upon the altar of sin, than have fallen in battle, or perish in plague.

This is the danger which we would point out to our youth. Pleasure with moderation is necessary and harmless, but there is a danger line which can only be crossed with peril. Your own conscience or sense of right and safety stands, like an angel of light, to warn you of the danger line before you cross it.

"Sure as the night follows the day,
Death treads in Pleasure's footsteps round the world,
When Pleasure treads the path which Reason shuns."

The highest pleasures are those which are allied to intellectual things. We know that for the weary and hard-worked man or woman, whose cares weigh heavily on the mind and heart, there should be that *abandon* which relaxes and "knits up the raveled sleeve of care." But they are not often found among the youth. Therefore, we suggest that after the physical demands have been

supplied by games of a healthy and enjoyable character, that the intellectual needs be looked after.

Don't spend all of these summer evenings in frivolity.

Form literary clubs, or reading classes. Spend one evening a week with Eugene Field, or Tennyson, or any of our well-approved authors. You will find them only too delighted to meet with you, if you'll but extend the invitation to them, and make proper preparation for their welcome before hand. You know, they feel very awkward in the company of strangers. They like to be very close to their associates, and their sense of pride is slightly touched when they encounter some one who is totally unacquainted with them. So, to make them real welcome, learn all you can about them and their works, then you are sure to have an enjoyable time in their company.

We have known of men of musical ability drawing a score of boys around them and teaching them to sing. They formed glee-clubs and on moonlight nights would go around the ward and serenade their parents. This is the highest kind of pleasure. It is an educating, character-building and soul saving pleasure. It will be an eternal joy.

Let us conclude by reading a page from *The Simple Life*: "I wish to say in substance what cannot be too often repeated:

"If you wish youth to be moral, do not neglect its pleasures, or leave to chance the task of providing them.

"You will say that young people do not like to have their amusements submitted to regulations, and that, besides, in our day, they are already over-spoiled and divert themselves only too much. I shall reply, first, that one may suggest ideas, indicate directions, offer opportunities for amusements, without making any regulations whatever. In the second place, I shall make you see that you deceive yourselves in thinking youth has too much diversion. Aside from amusements that are artificial, enervating and immoral, that blight youth instead of making it bloom in splendor, there are, very few left today. Abuse, that enemy of legitimate use, has so befouled the world, that it is becoming difficult to touch anything but what is unclean; whence watchfulness, warnings, and endless prohibitions. One can hardly stir without encountering something

that resembles unhealthy pleasure. Among young people of today, particularly the self-respecting, the dearth of amusements causes real suffering. One is not weaned from his generous wine without discomfort. Impossible to prolong this sort of affairs without deepening the shadow round the heads of the younger generation. We must come to their aid. * * * We bequeath them cares, hard questions, a life heavy with shackles and complexities. Let us at least make an effort to brighten the morning of their days. Let us interest ourselves in their sports, find them pleasure ground, open to them our hearts and our homes. Let us bring the family into our amusements. Let gayety cease to be a commodity of export. Let us call in our sons, whom our gloomy interiors send out into the street, and our daughters, moping in dismal solitude. Let us multiply anniversaries, family parties, and excursions. Let us raise good humor in our homes to the height of an institution. Let the schools, too, do their part. Let masters and students—schoolboys and college boys—meet together oftener for amusement. It will be so much the better for the serious work. There is no such aid to understand one's professor as to have laughed in his company; and conversely to be well understood, a pupil must be met elsewhere than in class or examination.

"And who will furnish the money? What a question! That is exactly the error. Pleasure and money; people take them for the two wings of the same bird! A gross illusion! Pleasure, like all other truly precious things in this world, cannot be bought or sold. If you wish to be amused you must do your part toward it, that is the essential. There is no prohibition to open your purse, if you can do it, and find it desirable. But I assure you it is not indispensable. Pleasure and simplicity are two old acquaintances. Entertain simply, meet your friends simply. If you come from work well done, are as amiable and genuine as possible towards your companions, and speak no evil of the absent, your success is sure."

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

The Revolution in Servia.

On the morning of June 11, a military revolution took place at Belgrade in which the king and queen, a number of courtiers, and some of the ministers, were assassinated. The wholesale tragedy is one of the most shocking events in the royal life of Europe. Servia has been rent for many years by the contentions of Austria and Russia for supremacy in that little Danubian kingdom. Servia is known in history as the peasant nation. It had no important history until the latter part of the eighteenth century. When the Turks invaded Servia, the Servian nobility was destroyed and the Mussulmans were made rulers of the country. The people were reduced to peasant life, and swine raising became the chief industry.

At the beginning of the nineteenth century, some of these swine herders had risen to wealth and some distinction, and from these swine herders two powerful and rival families arose, the Karageorgevitches and the Obrenovitches. These families succeeded each other by revolutions, and were the partisans either of Austria or Russia. An excellent illustration of the influence of Russia and Austria was had in the Servo-Bulgarian war which took place in 1886. Bulgaria and Servia had been rivals for the extension of their government. The people of Roumelia, a dependency of Turkey, were permitted, under the treaty of Berlin, to select their own governor. When they selected the prince of Bulgaria, Servia immediately declared war. It was thought that the Servians, whose army had been somewhat trained and disciplined, would, of

course, be victorious. Russia was with Bulgaria, and Austria was with Servia, and, to the astonishment of the world, the Bulgarians were victorious. The writer happened to be in Bulgaria at the time, and had an opportunity to observe the inflammable character of both Bulgarians and Servians, who are both quite capable of bringing about just such revolutions as that of June 11.

Both these nations are Slavonic, and their natural tendency is toward a state of anarchy. They are wholly unfit for republican institutions, and the probability of converting Servia into a republic, as hinted at by some of the press despatches, is past consideration, neither Austria nor Russia would permit a republic in Servia. As a result of the war, Servia's ambitions were somewhat checked; but if Servia could not quarrel with her neighbors, like the Bulgarians, she had at least abundant material for civil strife and revolutions within her own domains.

In 1889, Milan abdicated the throne, and was succeeded by Alexander I, son of Milan. Alexander, an Obrenovitch, looked to Austria for support. Immediately upon his assassination, the soldiers proclaimed his rival, Karageorgevitch, king. The latter is strongly supported by the Russians; indeed, the son of Karageorgevitch is now in St. Petersburg receiving an education at the expense of the Russian government. It is not easy to see how this revolution could be brought about by Russian intrigue, as Russia and Austria are at present united in their policy respecting the Balkan States, and therefore, naturally, there would be no contentions between them respecting Servia. However, there can be no doubt that Russian influence is remotely responsible for what has just occurred.

King Alexander was a worthless and arbitrary monarch. A little more than two months ago, he suspended the constitution that made Servia a limited monarchy. Another circumstance that made him unpopular was his marriage to Draga, a woman of obscure family, whose intrigues and deceptions have made her very unpopular with the masses of the people.

The Kishineff Outrages.

When Russia, Prussia and Austria divided among them the kingdom of Poland, Russia came into possession of a large number

of Jews that have been a source of no little concern to the Russian government, which now has to deal with some five millions of these people who are located along the western and south-western boarders of Russia. These unfortunate people have been largely confined to certain districts; and those that were on the border were forced to leave their homes and settle farther back, a distance of some fifty or one hundred miles. This action was taken because it was alleged that the Jews, being traders, were disposed to smuggle goods into the country.

From the beginning the Russian government has adopted the policy of adding restriction after restriction upon the Jews, until the rules and regulations restricting Jewish life would fill a volume of some three hundred closely printed pages. The discrimination against this unfortunate people by the government led to discrimination against them by the people; and thus the Russians came to regard themselves a superior people, and, therefore, looked down upon the Jews with contempt. The same thing happened to the Jews that happens when a man assumes a superiority, when, in fact, he is really inferior—a feeling of hatred.

In south-western Russia is a province called Bessarabia, and its chief city is Kishineff. Here, recently, April 19-20, there was an outbreak of Russian hatred toward the Jews which resulted in the destruction of life and property, and in widespread human suffering. Just what gave rise to the first act of violence cannot be definitely stated. The report was circulated that a Christian boy had been killed, supposedly by the Jews, who were to celebrate about that time their Easter. Oriental Christians have a silly tradition and belief that a Jewish Easter cannot be properly celebrated without the use of Christian blood; and these Christians, therefore, have wonderful and weird stories to tell about the disappearance of Christian children living near Jewish neighborhoods.

For some time past, an anti-Semitic paper called the *Bessarabitz* has been agitating the Jewish question, and creating the strongest possible race-hatred. The massacre, therefore, that recently took place at Kishineff is said to be due to the campaign which the *Bessarabitz* has been waging against the Jews. The outburst of Christian fury spread terror throughout the entire Jewish com-

munity. Men, women and children were tortured and put to death in the most horrible manner. It is stated that during the two days of these massacres seven hundred homes were destroyed, six hundred shops were sacked, ten thousand persons made homeless, forty-five persons killed outright, eighty-four seriously wounded, and five hundred slightly injured.

That such outrages could be carried on for two days and nights in a large city like Kishineff, which is in telegraphic communication with St. Petersburg, seems incredible without believing that the governor of the province was actually abetting the crime. The central government, in the end, ordered a stop to be put to the carnage, and disavowed to the world any responsibility for the excessive acts which had been committed.

Russia has been censured severely throughout the civilized world for her treatment of the Jews, and especially has she been blamed for the wanton destruction of Jewish life and property at Kishineff. The world will never cease to hold Russia responsible, as long as the Jews are made the objects of religious hatred, and as long as the government discriminates so unfavorably against the Jews by its laws and the conduct of its officials. The Russian clergy are constantly denouncing, before the people, the Jews who are held up to ridicule and scorn.

In Russia, there is a severe censorship of the press, and yet leading papers like the *Znamya*, the *Novoe Vremya*, and the *Bessarabitz* are permitted year after year to denounce the Jews in such unmeasured terms as to create the most violent prejudice in the Russian mind.

Only a few Jews are permitted to attend the Russian universities, and those young Jews who educate themselves abroad, except a very few, are not allowed to practice medicine or law within the Russian empire. Jews cannot become farmers, and if a Jew comes by will into the ownership of a farm, he must dispose of it in six months. In the army, the Jew cannot rise above the office of a non-commissioned officer, no matter how well qualified or how valiant he may be.

There is one healthy sign that has been the outgrowth of the massacres at Kishineff, and that is that Russia has felt the sting of criticism offered by the civilized world, and under that sting she

summarily banished the correspondent of the *London Times*. Whether we can see that Russia has any well defined conscience or not, we at least know that Russia feels the unmeasured condemnation which the civilized world has laid upon her.

A Venture at Prophecy.

Now that all the world is reminded of the unhappy condition of the Jews in Russia, and is full of sympathy for that unfortunate people in this the hour of its great distress, it may not be out of place to consider the fact that many in this country, liberal as we profess to be, are not wholly without aversion to the Jewish race; and it may be safely predicted that the day is not far distant when we shall feel the force of an anti-Semitic agitation, even in the United States.

Call to mind the fact that the State of New York, in our elections, frequently decides which political party shall become predominant in the nation, and the City of New York is not only a dominant factor in the State but also in the nation. Then take into consideration that New York city has within its borders more Jews than have ever been assembled in any one place since the dispersion; that there are between six and seven hundred thousand Jews in New York city, and that within the next decade that number may increase to a million, and then you can realize what a powerful factor the Jewish race may become in the political struggles of our nation.

There has been a considerable demand on the part of the Jews that this country, through its executive, speak out in condemnation of Russia's treatment of the Jews. The Jews will feel, indeed they feel now, the force of their political strength. At a critical point in the political life of our nation, it will not be easy for an executive to resist the temptation to yield to the appeals of a class of people whose support he feels strongly the necessity of. Ex-President Cleveland attended and spoke at a meeting of Jewish sympathizers in the City of New York. It would be wondrous strange if the Jews did not take advantage of their growing political and commercial power to compel this country to espouse the cause of the Jews in foreign lands. If the Jews should undertake to punish men in high places by Jewish vote, it can easily be seen that

they may excite an enmity here that will be the beginning of a strong anti-Semitic feeling in the United States.

The Jews are not at rest even in the United States. They do not find that complete freedom of action they desire, and it is measurably certain that this country will, before many years, have its Jewish problem also. The Zionists appreciate coming events which, in their minds, have already cast the shadows of future Jewish misfortunes in this land. As this country grows more and more Catholic, there will be more and more an anti-Semitic spirit. The Protestants are much more tolerant to the Jews than the Catholics. Two classes are becoming predominant in New York city, the one Jewish, the other Catholic. They are elements that have never mixed. We may, therefore, predict that before many years, important Jewish problems will await a satisfactory solution by the people of this country. History is growing interesting, and the Latter-day Saints see the hand of God in it all.

THE WORKERS.

Warriors of Peace, whose laurels drip no dew of blood or tears,
Whose victories past shall nerve your arms through all the coming years,
Still shall be yours, when, with the western sun,

You homeward wend your glad though weary way,
The smile of God for duty nobly done,
And Love's sweet welcome at the close of day.

Though careless, thoughtless minds may fail to comprehend your toil,
Breasting the seas, taming the wilderness, tilling the stubborn soil,
It honors Heaven's behest; for at the birth

Of this fair world, 't was thus His mandate ran:
"The pleasures and the treasures of this earth",

Lo, they are his whose life is lived for man!"—*Selected.*

EDITOR'S TABLE.

ON CHURCH GOVERNMENT.

One of the principles that ought to claim the careful attention of our young people is that of Church government,—rules of government by which order is maintained, and good will and love one towards another preserved.

Some remarks were made on this subject at the conjoint officers' meeting of the M. I. A., and I desire to say a few words on this matter to the public in general.

There is no necessity for difference of opinion on any of the elements in Church government. The Church of Jesus Christ of Latter-day Saints is one of the most peaceful and united organizations in all the world. Dr. Ely has recently asserted that it is the most perfect organization in the world, except, perhaps, the German army. I want to say that we have a better organization than the German army. There is this difference, at least: one is held, governed, controlled, and managed by force of arms, and by means of rigid rules established by law and customs such as have been long founded in the armies of the nations of the world. The government of this people is not based on that foundation at all, but on the high principle of love, if we are harmonious, if we have a perfect organization, and observe and move harmoniously and have no clashing nor jealousy, no bickering. We are not governed by law and rule, and fixed customs and usages that obtain because they are antiquated, or are enforced by inexorable will, but we are governed by law because we love one another, and are actuated by long-suffering and charity, and good will; and our whole organization is based upon the idea of self-control, the principle of give and take, and of rather being willing to suffer wrong than to

do wrong. Our message is peace on earth and good will towards men, love, and charity, and forgiveness, which should actuate all associated with the Church of Jesus Christ of Latter-day Saints. Ours is a church where law is dominant, but the law is the law of love. There are rules which should be observed, and will be observed if we have the spirit of the work in our hearts; and if we have not the spirit with us, we have only the form of godliness which is without strength. It is the Spirit which leads us to the performance of our duties. There are many who know this Gospel to be true, but have not the least particle of the Spirit, and therefore are found arrayed against it, and take no part with the people, simply because they have not the Spirit.

Now, in relation to the government of our Church; a word or two in order that we may understand it. In the first place, I lay down the principle, which I think is an infallible one—one that we must be governed by,—that is, that the priesthood after the order of the Son of God is the ruling, presiding, authority in the Church. It is divided into its various parts—the Melchizedek and the Aaronic—and all the quorums or councils are organized in the Church, each with special duties and special callings; not clashing with each other, but all harmonious and united. In other words, there is no government in the Church of Jesus Christ separate and apart, above, or outside of, the holy priesthood or its authority. We have our Relief Societies, Mutual Improvement associations, Primary associations, and Sunday schools, and we may organize, if we choose, associations for self-protection, and self-help among ourselves, not subject to our enemies, but for our good and the good of our people, but these organizations are not quorums or councils of the priesthood, but are auxiliary to, and under it; organized by virtue of the holy priesthood. They are not outside of, nor above it, nor beyond its reach. They acknowledge the principle of the priesthood. Wherever they are they always exist with the view of accomplishing some good; some soul's salvation temporal or spiritual.

When we have a Relief Society, it is thus organized. It has its president and other officers, for the complete and perfect accomplishment of the purposes of its organization. When it meets, it proceeds as an independent organization, always mindful of the

fact that it is such, by virtue of the authority of the holy priesthood which God has instituted. If the president of the stake comes into a meeting of the Relief Society, the sisters, through their president, would at once pay deference to him; would consult and advise with him, and receive directions from the presiding head. That head is the bishop, in the ward, the president, in the stake, the presidency of the Church, in all the Church. The Young Ladies' and Young Men's associations, the Primary associations, and the Sunday schools are the same. All are under the same head, and the same rules apply to each.

Now, another phase arises; it is when the Young Men's and Young Ladies' associations meet together. When they meet separately, they each have presiding officers and they take charge and conduct the business. If the bishop comes in to either the Young Men's or Young Ladies' association, due deference is paid him. But in joint association of the Young Men's and Young Ladies' officers, there are the two organizations, the two boards are represented. Who shall take the initiative? Who shall exercise the presiding function? Is the sister to take the initiative and exercise the presiding function? Why, no:—not so, because that is not in accordance with the order of the priesthood. If the Young Men's officers are there, they hold the priesthood, and it is their place to take the initiative. President John Taylor was particular that High Priests should preside over these organizations in the stakes, and did not allow anyone to preside in stake capacity in the Mutual Improvement Associations who did not hold the office of High Priest. I never did quite see the necessity for this, but he established it. But in any event, every officer of the Y. M. M. I. A. holds the priesthood, is an elder, high priest, or seventy. If I were the president of a Young Ladies' association, and we met in joint meeting, I should expect the president of the Young Men's association to take the initial step, that he would call the meeting to order, etc., because he holds the priesthood, and should be the head; then he should not forget that the Young Ladies' have an organization, and are entitled to perfect and complete representation in the conjoint meetings, and under the priesthood should be given charge at least half the time, if he is not in his place, then let the young lady preside as she would in her own meeting. The

ladies should not be discriminated against, but should have equal chances. There should be no curtailment, nor abridgment of these rights; but every opportunity for their exercise should be given. Gallantry would naturally prompt the young men to give even more, maybe, than they take themselves; but they should direct, in all these matters, in the spirit of love and kindness.

I mention these items for the reason that there is a principle running through and permeating all these organizations which leads to a permanent officer—a head—whence the authority springs for the government of the people of God, for the good of all, that unity and love may prevail.

We meet in our general conferences semi-annually. The whole Church is invited. Do we have discord there, is there contention and strife and argument? No; that would not do for a moment. It would be contrary to the spirit and genius of the great latter-day work, and could not be permitted. God has established quorums, and councils, and courts, in the Church, by which differences may be adjudicated and made right. Those who have differences and adjust them in the courts of the Church go out with their differences adjusted in the proper way; according to God's law, without strife, anger, or argument; to unite and see eye to eye with our brethren, this is according to the priesthood and according to the order of the Church. There never can be and never will be, under God's direction, two equal heads at the same time. That would not be consistent, it would be irrational and unreasonable, contrary to God's will. There is one head, and he is God, the head of all. Next to him stands the man he puts in nomination to stand at the head on the earth, with his associates; and all the other organizations and heads, from him to the last, are subordinate to the first, otherwise there would be discord, disunion, and disorganization.

I am tenacious that all should learn the right and power of the priesthood, and recognize it; and if they do it, they will not go far astray. It is wrong to sit in judgment upon the presiding officers. Suppose a bishop does wrong, are we to run away to everyone and backbite and slander him, and tell all we know or think we know, in relation to the matter, and spread it about? Is that the way for Saints to do? If we do so, we shall breed destruction to the faith of the

young, and others. If I have done wrong, you should come right to me with your complaint, tell me what you know, and not say one word to any other soul on earth; but let us sit down together as brethren and make the matter right; confess, ask forgiveness, shake hands, and be at peace. Any other course than this will create a nest of evil, and stir up strife among the Saints.

JOSEPH F. SMITH.

INTRODUCING THE GOSPEL IN JAPAN.

There is always special interest attached to the first labors accomplished in any mission in introducing the Gospel of Jesus Christ to a nation, and this interest is not lacking in its introduction to the Japanese. It will be two years on the 24th day of July since Apostle Heber J. Grant and the first missionaries set out on their long course across the Pacific to Japan, to proclaim the everlasting Gospel to the people there. A foreign language is not easy to conquer, but a language which is so different from the English as is the Japanese, is still more difficult to acquire, and for many months the brethren have been constantly and doggedly laboring to overcome the intricacies of this oriental tongue. Only those who have had the thing to do, can comprehend the toil of days and nights that has been necessary before the western missionaries could proclaim the message which they had come to bear to these eastern people in their oriental tongue; but, characteristic of the Latter-day Saints, they have conquered at last, and six young men are now traveling two by two, in the country places of Japan proclaiming in their simplicity, as best they can, the knowledge of the Redeemer, Jesus Christ, and his restored Gospel, which is unto all nations. Naturally there is a great interest attached to this declaration by the Latter-day Saints.

In the last issue of the ERA a letter from Elder Sandford W. Hedges, briefly referred to the first public meeting that was to be held in the great hall that had been hired in Tokyo for the purpose of publicly proclaiming the message which they had been sent to

Japan to utter. It was also noticed there, that this historic meeting had been held, that it had been a success, that hundreds had heard the proclamation, which it is to be hoped will spread from that meeting until all the inhabitants of that nation shall hear the message which has been sent to them for their salvation and glory. From a letter received recently from Apostle Heber J. Grant, we make the following compilation in regard to this gathering which, to the Latter-day Saints, is of great historic interest:

"At 4:45 p. m., April 18, 1903, we left for the Kinki Kwan Hall. When we arrived, I do not think there were ten persons in the building, and it gave me a sickening sensation, as our meeting was advertised to start at 6, and it was then about twenty minutes to the hour. At a few minutes after 6, the small audience began to be restless, and started to applaud. I felt that we could not hold a meeting with any success with so few, and as they seemed to be coming in quite rapidly, I announced that we would sing a number of songs, then start our regular meeting. We sang 'America,' the Japanese national hymn, 'Kimiga,' and also, 'Do What is Right.' By this time the hall was half full, and people were still coming in. We then began our meeting by singing 'God moves in a mysterious way, his wonders to perform,' and Elder J. F. Featherstone opened by prayer. Elder H. S. Ensign then sang, 'O Ye Mountains High,' all of the company joining in the chorus. Elder Alma O. Taylor then spoke fifteen minutes, delivering in Japanese the first and so far the only tract that we had prepared in this language, making such slight changes as were necessary from the printed word, and bearing his personal testimony to close with. We then sang 'Truth Reflects Upon Our Senses,' after which Elder H. S. Ensign spoke in English for about twelve minutes, after which we sang 'School thy feelings, O my brother;' following which Elder Caine spoke in Japanese for eleven minutes, followed by the singing of 'Let us oft speak kind words to each other,' by Elder Ensign, the chorus being sung by the eight of us present. I then addressed the meeting for sixty-five minutes, and enjoyed very fair liberty, speaking on the articles of our faith, the history of our people, the divine mission of the Prophet Joseph, and quoting some of his prophecies and giving their fulfillment. I likewise referred to the Book of Mormon and the

testimony of the witnesses thereof, and testified to the healing power of God, taking the case of my own healing, with others, as examples. Following my speech which was in English, we sang, 'Come, Come, Ye Saints,' and Elder Jarvis offered the benediction.

"I felt well satisfied with the meeting, and with the splendid attention that was paid to all that we said. One would judge the hall to have been about two-thirds full, but as the most of the people were sitting on the floor, and took all the room that they wanted, I do not think it was more than one-half full. It would hold one thousand people. I was thankful and glad that we had as much of a success as we had. Preliminary to my talk, I referred to Mr. Hirai's kindness to us in suggesting the meeting, and read from his speech at the World's Parliament of Religions, in Chicago. Mr. Takahashi was there, but when Elder Taylor finished his remarks, he left. Mr. Nirayama, Mr. Mashimo, and several others of our friends were present, and all seemed pleased with the meeting, and complimented us very highly. Mr. Hirai said that Elder Taylor did not make a mistake in his speech. We returned home with thankful hearts that it had been successful.

"We are all well in the mission. Four of the young elders have gone north, and two south. Brother Taylor, the sisters, and myself, are now the only people of our company at headquarters. The reports from the traveling elders by letter, as well as that given by two who visited us yesterday, are very satisfactory. They are making friends in the country places to which they have gone, and are very happy to be at their work in the missionary field. The Lord is blessing them, and they are much encouraged in their efforts. While I do not seem to be doing much here, I am as contented and happy as I have ever been, and want to stop here until I can see something being accomplished. We all send messages of love and good will to our friends at home."

In order that the young people of Zion may comprehend the difficulties that our brethren have to encounter, the ERA takes pleasure in presenting one page of the above-referred-to first Latter-day Saint tract ever printed in Japan, and so far the only one. It contains the eleventh, twelfth and thirteenth articles of our faith. In order to read it, begin at the right side of the page and read down each line. The reader will understand the last line

to be the signature—Joseph [Smith. Brother Grant, however, states that it is sent “just to look at:”

11

第十一條

我等は其良心の命ずる所に循ひて萬能なる神を禮拜するの

特權あることを主張す、又萬人にも之と同じき特權を許し、

如何様にまれ、何處にまれ、其善とする儘に禮拜をなさしむ。

12

第十二條

我等は帝王、大統領、治者及び有司に服従し、且國法を遵奉し尊敬し支持するの正當なるを信ず。

13

第十三條

我等は正直、信實、貞潔、慈善、厚德なるべく、萬人に善を行ふべきを信ず、寔に我等はパウルの訓誨に則ると謂ふ

を得べし、曰く我等は凡ての事を信じ、凡ての事を望む也、

我等は既に衆多の事を忍べり、又凡ての事を忍び得んことを

望む、若し徳高き事、愛すべき事、令聞ある事、若くは稱讚

すべき事あらば、我等は乃ち之を尋ね求む。

ジョセフ、スミス述。

In the English language, the tract has seven pages, four of which contain the speech delivered by Elder Taylor referred to in Brother Grant's letter, and the other three, the Articles of Faith with Bible references, which references are left out of the Japanese edition,—while in the Japanese edition are fourteen pages. We

think this tract of sufficient historic importance to reproduce it in full in the ERA, omitting only the articles of faith:

AN ANNOUNCEMENT CONCERNING THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS, BY HEBER J. GRANT.

Prove all things; hold fast to that which is good.—1 Thess. 5:21.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed.—James 1:5, 6.

We, as duly authorized representatives of the Church of Jesus Christ of Latter-day Saints, have been sent to Japan for the purpose of teaching the plan of life and salvation, as it has again been revealed from heaven by the true and living God to the Prophet Joseph Smith.

We earnestly entreat the people of this nation to fully investigate the message which we have come to deliver.

We testify that there is a God in heaven who is in very deed the Father of the spirits of all men. He is the Creator of heaven and earth, and all that in them is. He existed before the world was created; exists today, and will exist forever. He is the same yesterday, today and forever. He is all-powerful, and to his wisdom there is no limit. He is no respecter of persons; is full of mercy, love and compassion, and is forgiving to all those who will repent of sin, and seek him and serve him with full purpose of heart.

All men are well aware that compliance with the laws of a nation is absolutely necessary in order to become a citizen thereof, and the same applies with equal force to those who wish to become citizens of the kingdom of God. A knowledge of and compliance with God's laws is a matter of the most vital consequence to all men. These laws are contained in the divinely inspired books known as the Bible, and Book of Mormon. We feel assured that all who will earnestly and fully investigate will come to a knowledge of the divine authenticity of these records.

For many hundreds of years after the creation of the earth, God appeared in person, from time to time, and talked with his children, and gave instructions as to what was necessary for them to do in order to be worthy, when this life was ended, to come back and dwell forever in his presence. A little over nineteen hundred years ago, he sent his Son Jesus Christ to the earth to teach mankind the plan of life and sal-

vation. Jesus is the Savior of the world, and faith on his name and obedience to his commandments will take us back into the presence of God where we shall dwell forever.

Jesus Christ called upon all men to repent, to live lives of righteousness, and to be baptized in water for the remission of their sins, and made them the promise that if they would do this and keep his commandments they should know whether the doctrines He proclaimed were of God or man.

In the spring of 1820, God and his Son Jesus Christ visited the earth and talked with Joseph Smith. They afterwards sent heavenly messengers who gave him the necessary instructions and authority to establish on the earth the true Church of Christ. Some immediately accepted the doctrines which this prophet taught, but the majority misrepresented his teachings and persecuted him. False charges were preferred against him, and he was imprisoned many times, but upon trial was declared innocent of every charge. He lived a life of virtue and uprightness, maintaining, in the face of the most bitter opposition, his testimony as to the truths revealed to him from heaven. Finally, while he was in Carthage jail, Illinois, U. S., under the pledged protection of the state, awaiting a trial, to which he had voluntarily surrendered himself, the jail was attacked, and he was murdered by a mob of wicked men. Thus did Joseph Smith, the Prophet of the nineteenth century, seal his testimony with his life's blood.

Dr. David Nelson, in his book, "The Cause and Cure of Infidelity," says: "A true prophet is not applauded by a majority of the wicked or by the mass of the depraved. He is generally disliked by those farthest from God, and spoken evil of by those who sink deepest in sin. He is often not only reviled, but put to death if the laws permit; but the false prophet is neither stoned nor sawn asunder. He is often extolled greatly by the most dissolute, and is at least tolerated or praised to some extent by the leaders in depravity or the officers of sin."

Many people have spoken ill of the Latter-day Saints, or, as we are commonly called, "Mormons." We ask to be judged not by the false statements of our enemies, but by the infallible standard, "By their fruits ye shall know them." Wisdom dictates that no cause should be judged without a hearing, and least of all when only one side has been heard, and that the side of its enemies. The history of the Latter-day Saints is before the world, and speaks for itself.

In a tract entitled "My reason for leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints," the writer says: "No one who will read the whole history of the Latter-day Saints

with a truly honest and unprejudiced heart, and look upon the blessings of prosperity which they at present enjoy, can for a moment doubt that they are members of a church which is under the direct guidance of God through new revelation.

I am quite sure that any one who will read with a fair, and unprejudiced mind the teachings of Joseph Smith can not but conclude that he must have been inspired, especially when they consider the fact that all the great and marvelous work which he performed before his martyrdom was accomplished while he was still a young man, and that he had never enjoyed the privileges of education and experience.

We call attention to the last of the accompanying Articles of our Faith, that, "If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things," and advise all men to do likewise.

In conclusion, in all solemnity and humility, we bear testimony that God lives; that Jesus Christ is his son and the Savior of the world; that Joseph Smith was the prophet of the true and living God, commissioned to restore again the Gospel of Jesus Christ to the inhabitants of the earth. We once more entreat all men to investigate our message, and promise, as did our Savior, that all who will repent of sin and obey the Gospel shall receive a knowledge from God of the divinity of the doctrines which we proclaim.

May the first missionaries be abundantly blest, and may the first meeting held and the first tract published, bear much fruit to the glory of God and to the salvation of souls in far off Japan.

NOTES.

The world generally gives its admiration, not to the man who does what nobody else ever attempts to do, but to the man who does best what multitudes do well.—*Macaulay*.

Fundamentally the question of love and confidence between parents and children underlie the whole social system,—not only underlie but are. Our civil life, in the long run will rise and sink as the average family is a success or failure. All questions of social life will solve themselves if the children are brought up to be the highest they are capable of being, if our social and family relations are as they should be; if not, no material prosperity, no progress in literature, art, success in business, or victory in war, will make up for it to the nation.—*Theodore Roosevelt*.

OUR WORK.

EIGHTH ANNUAL CONFERENCE M. I. A.,

SATURDAY, MAY 30, 10 A. M., CONJOINT MEETING.

The eighth general conference of the Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints began on Saturday morning, May 30, at 10 o'clock, with a conjoint officers' meeting. The meeting opened by singing the hymn, "We Thank Thee O God for a Prophet." Prayer was offered by Sister Alice K. Smith. Singing, "O Ye Mountains High." A large and enthusiastic congregation of officers attended this first conference conjoint officers' meeting ever held.

Sister Maria Y. Dougall in behalf of Sister Elmina S. Taylor, who on account of illness was not present, made a few remarks of welcome to the officers assembled.

At the close of Sister Dougall's remarks, President Joseph F. Smith, having arrived in the meantime, addressed the meeting. He said in part: "I have not yet reached the point where I am my own master. I have not yet complete control over my time. We are public servants, and it will not do for public servants to ignore their masters, the dear people. We have to yield often our time, feelings, and sometimes our better judgment, to avoid giving offense to our associates and brethren and sisters, and do the best we can to comfort and control and counsel those who are seeking it. I make these remarks by way of apology for not being here at the commencement of the meeting.

I extend to you as members and officers of the Young Men's and Young Ladies' Mutual Improvement associations a most hearty, cordial welcome. We are glad to see you. We hope we shall enjoy the spirit of our calling and the spirit of the great work we are engaged in; the work of redeeming and reclaiming the young people from the powers of darkness, ignorance, and carelessness which lure them unto by-paths. Our mission is to save, to redeem, to awaken an interest in the minds of men and women in that which is good and calculated to ennoble them and enlarge their understanding and instil an earnest and lively desire for their own welfare, happiness and advancement; so that the whole people

may be made that much the better because of our improvement. It is an important work, and one worthy of the energy and devotion of all who are assisting in the cause of mutual redemption and mutual improvement. May God bless us all and qualify us for the duties of our offices. I bless you all and pray for your success." President Smith then spoke on the subject of government with special reference to the conduct of associations in conjoint meetings. The general principle that the Priesthood presides should be remembered, but all should be given their rights and privileges.

Sister Best sang a very beautiful song.

Sister Aggie Campbell spoke upon the subject of opening and closing devotional exercises, and said that the General Boards had decided to indorse the holding of these exercises conjointly in all cases where the associations met on the same evening and at the same place. She urged that all officers should be at the meeting at least ten or fifteen minutes before the time for opening, ready to welcome the members as they come, and five minutes before the time for commencing, they should be in their places on the stand with all the other officers. The choir leaders above all should be punctual.

Elder Douglas M. Todd addressed the meeting upon the subject of preliminary programs, stating that the General Boards had conjointly adopted the plan of having an entertaining program either at the commencement or close of the exercises. As to whether the program should be given at the beginning or the end, the Boards had decided that it should be left to the decision of the associations.

Sister Ann M. Cannon stated that the Young Ladies' Board had decided to hold conventions in every stake at the same time and in the same settlement as the Young Men's Conventions were held, and she announced the dates set for these conventions which will be printed later in the ERA and *Journal*. Sister Cannon also stated that the announcements of dates for the M. I. A. conferences would be made during the month of October.

Elder Frank Y. Taylor addressed the meeting on the subject of officers' meetings, and urged that each month there should be a conjoint meeting of the officers, both of the wards and of the stakes, for the purpose of preparing conjoint programs, and to discuss matters of interest to the associations. At these meetings also, the preliminary programs should be arranged. In a stake capacity, it was necessary that at one of these meetings, each quarter, the program and arrangements should be made for the quarterly conjoint meeting, and special effort should be extended to make these meetings interesting and successful.

Elder Nephi L. Morris spoke upon the subject of amusements, and advised social gatherings other than dances. He urged that special effort should be made to promote sociability in the stakes and wards.

Elder B. H. Roberts emphasized some of the items mentioned by the previous speakers. First, in relation to the conjoint meetings at the regular quarterly stake conferences. The young people had been allowed the privilege, under the auspices of the Y. M. and Y. L. officers, of using the Sabbath evening at those conferences. There has been quite a general neglect on the part of the Young Men to extend the proper invitation to the Young Ladies' officers to participate in these meetings, and in the preparing of the programs for them, and he urged that greater attention be given to this matter, and that together the officers of the Young Men's and Young Ladies' associations arrange an interesting program for these occasions. He next emphasized the fact that there is no excuse for the young people in the Church going outside of Church influence, and Church spirit, and the associations of their own faith, for amusements. He considered this one of the most ridiculous things in the world. There is no other Church in the world that gives such latitude and freedom for the seeking of innocent amusement as does the Church of Jesus Christ of Latter-day Saints. Amongst many of the sects, the playing of the violin was once considered one of the cardinal sins, the ball room, the vestibule of hell, and the theatre goers were regarded as lovers of pleasure rather than lovers of God. Under the preaching of Joseph Smith and Brigham Young, in all that is innocent in amusement, the widest latitude is allowed.

The question was asked whether it was necessary for a young man holding the office of an elder to be set apart to preside over an association. President Smith replied that it was.

The following questions were handed in:

If at the time for commencing the conjoint meeting there are none of the officers of the Y. M. M. I. A. present, and some of the Young Ladies' officers are present, would it be proper for the Young Ladies' officers to take the initiative, and call the meeting to order, or should they call upon some young man, who might be present, but who is not an officer, to take the lead?

President Smith replied that under such circumstances, the Young Ladies' officers should take charge and go ahead with the meeting.

Roll was called, showing forty-eight stakes represented.

The hymn, "Lord Dismiss Us With Thy Blessing," was sung, and benediction was pronounced by Apostle Reed Smoot.

(To be continued in August number.)

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*May 15*—Senator Whitmore and Profs. Merrill and Widtsoe of the Agricultural College, have decided to locate experiment farms in Tooele, Juab, Sevier, Iron and San Juan counties.....Ephraim H. Nye, president of the Southern States mission, born England August 6, 1845, died suddenly at Columbia, S.C.....16—The local ministers have prepared a pamphlet setting forth their views of the "Mormon" question, to be distributed tomorrow to one thousand visiting ministers on their way to the Los Angeles convention.....17—The visiting ministers visit the Tabernacle and hear Elder C. W. Penrose speak; they hold a secret meeting with local Presbyterians and discuss polygamy..... There is a heavy storm of rain, sleet and snow—18—Oscar R. Young, a well known Salt Lake engineer, dies in Iowa.....One inch of snow fell in Weber and other northern counties.....19—The weather bureau announces considerable damage to crops, from the recent cold spell. In Montana the loss to stockmen is enormous.....The Commercial Club Tabernacle benefit for the public schools netted \$1894.4320—The first grand jury since statehood was sworn in and instructed by Judge Morse: Lucius E. Hall, chairman; C. F. Keith, secretary; B. F. Oatman, John T. Gabbott, Phil Pugsley, Jr., Charles V. Anderson and Jacob M. Weiler, other members.....Ingobor Erickson, a pioneer of Sanpete, died in Mt. Pleasant.....21—A heavy rain-storm sweeps over the Salt Lake valley.....F. S. Richards, Esq., returns from Washington, whither he went in the interest of irrigation in Utah.....The 21st annual state encampment of the G. A. R. is held in Salt Lake.....22—The local weather bureau storm records for May have been broken by the heavy rains and snows; the sheep and cattle industry has sustained heavy losses in the State.....23—Several Weber county school districts decide in an election to consolidate.....Another heavy rain and thunder storm passes over the Salt Lake valley.....Ann Southworth Brimley, aged 82, died in Salt Lake City.....24—Funeral services over the remains of Ephraim H. Nye, who died in the Southern States mission, were held in the Ogden Tabernacle, largely attended.....Clara Louise Kellogg, Mrs. Strakosch, the once great opera singer, was honored with a special organ recital in the Salt Lake Tabernacle.....25—The Southern

Pacific shops in Ogden are to be greatly enlarged.....26—Trouble between the workmen and the Utah Light and Power Co. leads to a strike, and forty men quit work.....A track meet between the Colorados and the U. of U. results in a tie.....At the Presbyterian Assembly at Los Angeles, Rev. Charles Thompson, of New York, excoriated the "Mormon" Church, saying that it is an organization not to be educated, reformed or civilized, but must be crushed.....Secretary of Agriculture Wilson arrives in Salt Lake.....27—Two attempts were made to wreck the Power plant, and the company offers a reward of \$500 for the guilty parties.....Moses Thatcher testified before the grand jury in the Tanner case.....Secretary Wilson predicts that the alkali lands about the Great Salt Lake will be made fertile through the removal of alkali.....28—Simon Bamberger, the American Smelting and Refining Co., The Bingham Consol., the U. S. Smelting Co., the Highland Boy G. M. Co., President Joseph F. Smith, Walker Bros., the O. S. L., the R. G. W. Ry., and the Bingham C. and G. M. Co., each pay one-tenth of \$5000, and insure the schools continuing the full term.....Salt Lake and Ogden are handsomely decorated for the President's reception.....29—President Roosevelt spends the day in Utah, and is given a rousing reception in Salt Lake and Ogden. He arrived in the capital at 8:35 a.m., and left for Ogden at 1:30 p.m. The day was perfect, and all arrangements were carried out like clockwork. The President's speech in the Tabernacle was a splendid tribute to the Pioneers.....30—Decoration day was generally observed.....The M. I. A. conference opened in Salt Lake.....School commencements are held during the week in all parts of the state, and hundreds graduate from the eighth grade; the exercises will continue one more week.....31—The feature of the M. I. A. conference was Elder B. H. Roberts' remarks in reply to Rev. Thompson, under the text "How?".....Rev. L. H. Koepsel delivers a scathing sermon and leaves the Methodist church.

DOMESTIC.—*May 15*—The President reaches Yosemite Valley.....New York employees organize to oppose unreasonable demands of unions in the building trades.....Ex-Mayor Ames of Minneapolis is sentenced to six years in the penitentiary for bribery.....The State department sees no way to take Russia to task for the massacre at Kishineff.....17—Seymour W. Tulloch makes public his charges of irregularities in the administration of postal affairs.....18—Postmaster-General Payne calls upon officials accused of irregularities by ex-Cashier Tulloch to explain the charges19—The President spends the day in Nevada, speaking at Carson and Reno.....The state department announces that the U. S. will insist on trade privileges in Manchuria, equal to other nations including Russia.....20—The President passes through Northern California to Oregon.....Ohio celebrates the centennial of its admission to the Union.....21—The Postmaster-General announces \$230,000 deficiency in the delivery service, and A. W. Machen, superintendent, is severely criticised.....*Reliance* beats *Columbia* in the first of the trial races.....22—President Roosevelt arrives at Tacoma, Wash.....23—Auditor Castle and Comptroller Tracewell reply to the charges of Tulloch.....

Senators Hanna and Foraker engage in a controversy over the endorsement of Roosevelt's candidacy for renomination by the Ohio Republican convention.....25—Daniel V. Miller, assistant attorney P. O. department is arrested charged with accepting a bribe..... Heavy storms sweep over Nebraska.....The one hundredth anniversary of Ralph Waldo Emerson is celebrated.....The President issues a statement relating to his endorsement by state conventions which really announces his candidacy for a second term.....26—The President visits Spokane, Wash., and several Idaho towns..... Senator Hanna withdraws his opposition to Roosevelt's endorsement..... The *Reliance* again wins in the trial yacht races.....New York celebrates the 250th anniversary of the founding of its city government27—The President spends the day in Helena and Butte..... The Pennsylvania Republican convention endorses President Roosevelt..Secretary Moody orders the European squadron to proceed to Kiel28—The President visits Pocatello and Boise.....The Presbyterian General assembly, Los Angeles, adopts the report of the committee on revision of the faith.....*Reliance* wins the third trial raceSenator Hanna commends the administration of President Roosevelt.....30—An equestrian statue of General Sherman is unveiled in New York, and Memorial day is generally observed Floods and fire cause great damage and loss of life in North Topeka, Kan.....The President rides horseback sixty miles from Laramie to Cheyenne, Wyo.

FOREIGN—May 15—The Bulgarian cabinet resigns.....Secretary Chamberlain advocates the establishment of preferential tariffs between the colonies and Great Britain, and a departure from free trade16—Sybil Sanderson, the noted American singer, dies in Paris18—General Petroff forms a new Bulgarian cabinet..... Chili and Bolivia settle amicably their boundary dispute.....China informs the United States minister that it can not open Manchurian trade owing to Russian opposition.....19—Great Britain accepts China's indemnity payment on a silver basis.....China yields four demands of Russia in Manchuria, including a pledge not to open more ports.....20—Cuba celebrates the first anniversary of her independence.....The first British Transvaal parliament opens in Pretoria.....22—The permanent treaty between Cuba and the U. S., including all the provisions of the Platt amendment, is signed at Havana24—The first part of the automobile race between Paris and Madrid results in twelve killed and many wrecks, and the government forbids further racing over French territory.....Paul Blouet, Max O'Rell, dies at Paris.....25—After a thirty-hour battle, the Turks destroy Smerdesh, and kill one hundred and fifty Macedonian rebels..... 26—King Alfonso of Spain inherits, \$7,500,000, under the will of his grandfather, King Francis.....The federal parliament of Australia opens at Melbourne.....28—Premier Balfour and Secretary Chamberlain speak in the House of Commons on the Colonial tariff plan..... Secretary Thomas Lipton's *Shamrock III* sails for America.....29 —The celebration of the bi-centenary of the founding of St. Petersburg is begun.....30—Manuel Candaino is elected President of Peru.

D. O. CALDER'S SONS CO., Inc.

THE PIONEER MUSIC
DEALERS OF UTAH.

We handle the renowned

STEINWAY

which is a guarantee of our Business Standing, also
the well known

MASON & HAMLIN,

and the People's Favorite, the

KIMBALL PIANO.

Come and hear the APOLLO PIANO PLAYER, the Latest and the Best.

45-47 West 1st South Street, Salt Lake City.

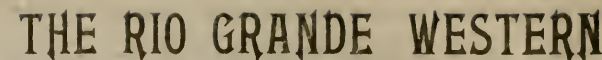
One Difficulty

with most people, is that in the spring they do not know what to eat. It would become easy for them if they would only take the trouble of calling us up, and we could suggest to them such a variety of delicacies that would sharpen their appetite. Choice eastern corn fed Beef, Veal, Mutton, Spring Lamb tender and juicy, Poultry, Fresh Fish, Smoked Meats, in fact, enough to please all tastes.

Phones:
230, 282. ;

Marriott's Market,

22, 24 West
First South.



THE DENVER AND RIO GRANDE

From ten to forty minutes the fastest line between Ogden, Salt Lake City, Lehi, American Fork, Provo, Mammoth, Eureka and all points in Sanpete, Sevier and south.

to all Eastern points, with through sleeping and dining cars to Denver, Omaha, Kansas City, St. Louis and Chicago.

For Rates, etc., enquire of Local Agent or
write _____

General Agent, Salt Lake City.



UTAH, IDAHO, WYOMING, OREGON and MONTANA.

TO BUTTE, HELENA, PORTLAND, AND THE NORTH PACIFIC COAST.

The Fastest Service to All Points East.

City Ticket Office, No. 100 West Second South St., Salt Lake City.

D. E. BURLEY, Gen. Pass. and Ticket Agt

(WHEN WRITING TO ADVERTISERS PLEASE MENTION THE ERA.)

Telephone 351.

Jos. Wm. Taylor,

UTAH'S LEADING **RIKALR**
AND LICENSED **ELMER.**

Fine Funeral Chapel, Private Parlor,
Show Rooms and Morgue.

OFFICE OPEN DAY AND NIGHT.

21, 23, 25 South West Temple St.

SALT LAKE CITY, UTAH.

ORLAN CLYDE CULLEN, COUNSELOR-AT-LAW.

U. S. Supreme Court, Registered Attorney
U. S. Patent Office, United States and
Foreign Patents, Caveats, Trade Marks and
Copyrights.

No. 700 7th Street, N. W.

Opp. U. S. Patent Office. WASHINGTON, D.C.

Daynes Music Co.,

The Leading Music Dealers.



PIANOS AND ORGANS

EVERYTHING KNOWN IN MUSIC

Send for Illustrated Catalogue
FREE.

DAYNES MUSIC CO.

The Largest Stock of Goods
in the West.

74 Main Street.

P. O. Box D.

YOU ARE DELUDING YOURSELF
WHEN YOU SAY,

*"A Telephone
would be of
no use to me
at the house."*

TRY IT AND SEE.

Ask any of your many
friends who have it.



ONE DOLLAR PER MONTH IS
TOO CHEAP TO REQUIRE ARGU-
MENT.



A FALLING MARKET

will not be blameable to the quality of
the produce if you use our choice and
productive Seeds. Furthermore, you
can always depend upon good prices
for your grain and produce when raised
from our High Grade Seeds and mark-
eted by us. Write us when you have
products to sell, and we'll see that the
"market is not falling."

THE C. A. SMURTHWAITE PRODUCE CO.

Seedsman and Shippers of Produce,
OGDEN, - - - UTAH.

(When writing to advertisers please mention this paper.)

A Good Store

Always handles reliable goods of every description.
There is nothing better on the market than

Mountaineer Overalls

XXX and Striped Overalls and Jumpers, and
Z. C. M. I. Boots and Shoes. For every cent spent
on these goods you get value received and you
should *insist* on receiving them. There are none
others "just as good," and the *guarantee* of the
largest factory in the West backs them.

Z. C. M. I. Salt Lake City, Utah

R. K. THOMAS DRY GOODS CO.

We are showing an immense
line of

WASH DRESS GOODS.

Lawns at 5c, 7½c and 10c per yard in good qualities and
choice designs.

Embroideries and Laces in all the pretty effects.

R. K. THOMAS DRY GOODS CO.